

# THE ZOIST.

No. XXXV.

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OCTOBER, 1851.

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I. *A Mesmeric Scene a thousand years ago.* Communicated by Mr. Thomas Chandler.\* With a note by Dr. Elliotson.

"The new-fangled doctrines of hydropathy, homœopathy, and MESMERISM, were also touched upon and criticized."—Notice of Dr. J. A. Wilson's Harveian Oration,† *London Medical Gazette*, July 5, 1850, p. 41: Editor, Dr. Alfred Taylor; Proprietors and Publishers, Messrs. Longman & Co.

"Mesmerism is evidently a *new birth*: whether a legitimate offspring or of surreptitious and spurious race, I leave to the worthy doctor to determine."—Mr. W. Smith, of Belper, Derbyshire, in the *London Medical Gazette*, Aug. 16, 1850; p. 239.

TO THE EDITOR OF THE ZOIST.

SIR,—In Mrs. Jameson's third volume of *Sacred and Legendary Art*, entitled, *Legends of the Monastic Orders*—a work full of instruction and amusement—I was much pleased to find the accompanying sketch, which by the kind permission

\* Mr. Chandler has employed an artist to lithograph the scene, and presented us with impressions for all the copies of our present number. We return our best thanks to him for this additional proof of his disinterested zeal in the great cause of mesmerism. He has been one of our earliest, most frequent, valuable, and valiant contributors,\* and of course, like every other contributor, without any remuneration. For *The Zoist* is a labour of love. No writer or supporter of it has gained, or desired to gain, a farthing by it. On only one occasion has a contributor received from us as a compliment the number which contained his article: and that was sent because we fancied that the purchase might be inconvenient. Mr. Janson continually advertizes the work in the west-country newspapers at his own expense, though he is entirely unconnected with it.—*Zoist*.

† Reviewed in *Zoist*, No. XXX.

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\* See his papers in No. II., p. 165; VII., p. 373; X., p. 189; XII., p. 486; XIII., p. 102; XIV., p. 206; XV., p. 328; XVI., p. 571; XVII., p. 1; XVIII., pp. 135, 142; XX., pp. 404, 407, 409; XXI., pp. 56, 59; XXII., pp. 188, 208; XXV., p. 70; XXXII., p. 393.

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of the authoress I send for publication in the next *Zoist*, if you think it worthy of a place.

Mrs. Jameson informs me that Bernard von Orlay was born about 1490, and died about 1560. By this it would appear that the curative power of mesmerism, which, as has been clearly demonstrated, was known to the ancient Egyptians, has never been entirely lost sight of, but has been revived at intervals. It remained, however, for the present age to establish it on a firm foundation.

I think no one can dispute the fact that St. Ewald is healing the maniac by means of mesmerism, though of course he did not call it by that name. He lived about 700.

The learned authoress has this remark upon it, p. 82: "I have etched the scene of the miracle. The attitude of St. Ewald is precisely that which I once saw assumed by a famous mesmerist, when throwing a patient into the mesmeric sleep."

I remain, yours faithfully,

58, Paradise Street, Rotherhithe, THOMAS CHANDLER.  
July 14th, 1851.

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NOTE BY DR. ELLIOTSON.

The Saint is represented *extending his thumb and fore and middle fingers* towards the patient's front, while his *ring and little fingers are bent* against his palm. This is a very ancient representation of an exertion of influence.

To the edition of the anatomical works of Galen by Joannes Guinter, in 1531, is prefixed the figure of a man, with his hands crossed upon his breast, imploring another person, who is stretching forth his own hand towards the sufferer, and whose *thumb and two adjoining fingers are extended*, while the *ring and middle fingers are bent*.\* Galen flourished in the second century.

In another edition of Galen's works, published in 1625, to the book *de sectis ad eos* is prefixed the figure of a man with his right hand stretched forth; *the thumb and two adjoining fingers are extended*, while the *other two are bent*.†

The works of the ancient Egyptians were destroyed at the period of the invasion by the Romans, and we know no more of their medical and mesmeric practice than can be learnt from the history and writings of other nations who were acquainted with Egypt in its prosperity and decline.

\* Claudii Galeni Pergameni *de anatomice administrationibus*, lib. ix. : Joanne Guinterio, 1531.

† Galeni *Isagogici libri*.—Venetiis apud Juntas, 1625.

Their medical practice was divided into the ordinary and the occult. Its practice was forbidden to the common people, and permitted to kings, grandees, and priests only.\* In the monument which is named the Table of Isis, are three persons: one lies upon a bed, a second places his left hand upon the other's breast and holds up his right wide open, while a third, in front of the second, who is looking towards him, holds his right hand above the head of the recumbent person, with his *thumb and two adjoining fingers extended and the two others bent*. The gesture and attitude of the third person are very striking: he evidently is giving directions.†

The Indians, according to M. Gauthier, like other nations, observed that the mesmeric force was great, active, and penetrating in the thumb and two adjoining fingers, united and extended, while the two others were bent; and that the force was diminished when all were extended.

The god Vishnu has four arms and eight hands: two arms and their hands are raised, the others at a level with the chest. The *thumb and two adjoining fingers* of the raised hands are *extended, the two other fingers bent*. Each of these four hands is surrounded by *flame*.

The four hands of the two other arms are wide open. The god presents them all with an evident intention, which was not discerned by antiquarians because they were ignorant of mesmerism.‡

Other divinities, Chiven, Parachiven, Ravanen, Parachati, are represented sometimes with four arms, sometimes with many, and all the hands are represented open and extended, or with three fingers raised and two bent.§

For all these remarks I am indebted to M. Aubin Gauthier's work, entitled, *Introduction au Magnétisme, Examen de son existence depuis les Indiens jusqu'à l'époque actuelle, sa théorie, sa pratique, ses avantages, ses dangers, et la nécessité de son concours avec la Médecine*, Paris, 1840: and I take this opportunity of thanking M. Gauthier for his kindness in presenting me with a copy. The representation in Galen's *de sectis ad*

\* The art of curing by occult medicine, by frictions called *mysterious*, among the Egyptians, is attested by Prosper Alpinus, who wrote a work upon Egyptian medicine.\* The occult remedies were principally frictions, which are declared by him to be different from ordinary frictions, the imposition of the hand, the action of turning the finger round and round, and *breathing*. They used friction in pestilential fevers, small pox, the most inveterate dysenteries, &c.

† Pluche, *Histoire du Ciel*, tom. i., pl. 2.

‡ Sonnerat, *Voyages aux Indes orientales*, t. i., l. ii., pl. 32, p. 155.

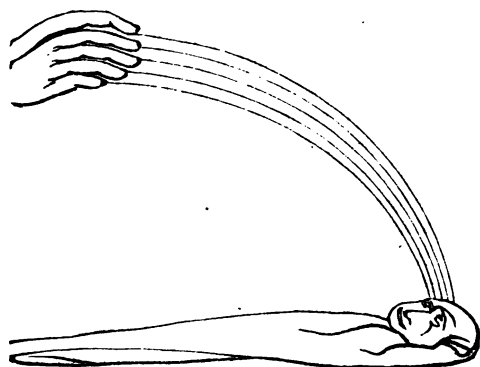
§ Same work, pp. 158—175.

\* *De Medicina Egyptiorum; De secretis auxiliis quibus Egypti uti solent.*

*eos* seems to me to be of God creating or energizing the universe: and that in Pluche\* to be of the process of embalming.

The highly accomplished, refined, and benevolent author of the *Facts in Mesmerism*—a charming work, so well known in the mesmeric world and so courageously and nobly published in 1839, when very few bestowed a thought upon mesmerism, and the majority of those who condescended to witness it or converse about it sneered contemptuously in all the vulgar pride of ignorance, and of which a second edition appeared in 1844,† has favoured me with the following interesting note, after a conversation upon the mesmerism of the ancients:—

“My dear Elliotson,—I perfectly remember when I was in Berlin some years ago, that the director of the Egyptian Museum, Professor Passalacqua, shewed me both painted and sculptured figures, on coffins, and on stone cases,—figures which seemed so evidently to be in the act of mesmerising, that the Professor himself, without any remark of mine, pointed them out to me, with the observation that it was evident the Egyptians practised mesmerism. The figures were standing with hands protruded over other figures that lay on couches below them. From every finger streamed a ray, or jet, as of light, or water, down to the figures that seemed to be the recipients of the energy.



\* That in Pluche resembles an engraving of the process of embalming in Conyers Middleton's *Germana quædam*, &c.

† *Facts in Mesmerism, with reasons for a dispassionate enquiry into it.* By the Rev. Chauncey Hare Townshend, A.M., late of Trinity Hall, Cambridge.

See also Mr. Townshend's *Weaver's Boy and other poems*. London, 1821.

*Descriptive Tour in Scotland*. Brussels, 1840.

*Sermons in Sonnets, with a text on the New Year, and other poems*. London, 1851.

"If this can be of any use to you, you are at full liberty to make use of my name.

"Believe me, my dear Elliotson, yours sincerely,

"C. HARE TOWNSHEND.

"21, Norfolk Street, Grosvenor Square,

"Sept. 5, 1851."

This may be merely an imaginary representation of efflux. But we all know that patients sometimes declare they see light emanating from the head or hand of the mesmeriser: and the following fact, recorded by me in my account of the cure of Miss Barber, from whose breast mesmerism dissipated an unquestionable cancerous scirrhus, is very striking:—

"While I am drawing up her rigid arm in the waking state with her eyes free, she sees as soon as the limb begins to ascend, but not before, a colourless stream pass from it to my hand, of the same breadth as the number of the points of the fingers which I employ at the moment. Though I cover the part with a shawl, single or folded, the appearance is equal. This statement may be relied upon as securely as the phenomena in the chemist's laboratory. If I stiffen her body and then make tractive passes from it, as soon as it advances the stream from it is seen. If I draw with both hands, there are two streams side by side from the part. The farther I stand from her, the fainter the stream appears; and, if at a great distance, there is no visible stream, nor traction. She compares it to moonlight, and it is stronger in the dark. She sees the same from my hand if I dart it at a stiffened part, but not till this begins to relax. On darting my hand at a part not rigid, there is no such appearance. In tractive passes, the stream seems to wave back towards her when my hand moves towards her again before the next tractive pass. If I breathe upon a stiffened part she sees no stream of light." —*Zoist*, No. XXII., p. 225.

It is certain that among all heathen nations from the remotest antiquity, and among Christian nations from the apostolic age to the present moment, clairvoyance and apparent miracle have been taking place. A miracle etymologically means merely something astonishing, perhaps unaccountable on the principles known to the witnesses and others who hear of it: and, in this sense, there always have been, and to the greater portion of mankind still are, miracles. But a miracle properly means an occurrence which the laws of nature *positively* could not have produced, and which has occurred through the exertion of a supernatural power. In this sense we may presume that there has never been a miracle among heathen nations, nor among Christians since the apostolic age. What in an ignorant age and nation appears a miracle, and what in an enlightened age and nation (though

the ignorance, cruelty, immorality, and childish views, desires, and occupations prevalent more or less among the greater proportion of mankind in even every European country at this very moment compel me to regard our civilization as worth the name merely by comparison with what is greater barbarism) passes among the badly educated, *however high their rank, pretensions, and authority*, for a miracle, is no miracle at all in a better-informed age and nation and among the few who are so enlightened and have so cast off the prejudices of false education (perhaps in too humble a position to be considered superior men and women, *and perhaps manually labouring persons*) as to take a clearer view of the world around them, made up of inanimate, vegetable, and animal, portions into one and, to our apprehension, infinite and eternal whole. The miracle of one age, or of one class of persons, is no miracle to another age, or another class of persons. Phenomena produced by men who are a little acquainted—and no one is more than a little acquainted—with the optics, mechanics, electricity, magnetism, chemistry, &c., of nature, have in all ages caused the uninformed to regard them as dealing with imaginary, poetical, beings called spirits, and term them sorcerers and dealers in black arts with an arch spirit, whom these uninformed style the devil and believe to be a real personage, though so clearly figurative and poetical.

The phenomena of mesmerism are no longer denied by any but the ignorant, or by the unprincipled and designing who laugh in their sleeve at those, hundreds of whom are medical men, whom they persuade to disbelieve. But to such extent does ignorance prevail even in Great Britain that these natural facts are ascribed by thousands to supernatural agency: in fact, to the devil. Mr. Sandby is said to have bestowed too much of his excellent book, called *Mesmerism and its Opponents*, and which every person should read, to shew that mesmerism is not satanical. But I am satisfied that he has not written a line too much. I am acquainted with two peeresses living in Belgrave Square, fine-looking women, who go to Court and the House of Lords in all the splendour of the English aristocracy, and yet are so stupidly ignorant as to believe mesmerism the work of the devil, and keep quite clear of me, though I am on the best terms with their husbands. Many among the higher orders are equally ignorant and silly. Many clergymen of the Church of England still talk the same nonsense: and religious ladies without number, even Protestants, who consider the Roman Catholics altogether superstitious, and themselves, with all their ignorance and superstition, not superstitious at all: as well as peasants

and a swarm of the frequenters of all kinds of places of worship in towns.

Some of those who are too enlightened to admit of supernatural agency in the production of natural phenomena have been too little informed to recognize certain phenomena as natural, and have therefore denied them altogether or ascribed them to other natural causes than the right. Among these is the powerful, learned, truth-loving, valiant, and independent Conyers Middleton,\* whose works I purchased in 1816, and studied with delight month after month.† In his celebrated *Letter from Rome*, he contends that the multitude of the ceremonies and forms and views of the Roman Catholic church are merely adoptions from Paganism, one set of names being substituted for another.‡ Equally celebrated is his *Free Enquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the earliest ages through several successive centuries: By which it is shewn that we have no sufficient reason to believe, upon the authority of the primitive Fathers, that any such powers were continued in the Church after the days of the Apostles.*§ In this work (which as well as the *Letter from Rome* every body should read) he attempts to dispose of all the miracles performed after the death of the apostles, by ascribing in general the statements to folly or fraud and denying their truth.

That there was no miraculous, no supernatural, agency, will be doubted by no person not steeped in superstition from his infancy by his family or strongly disposed to superstition by his organization.

Now there can be no question that the ancient fathers were, whatever their merits, partial talents, partial learning, and partial worth, grossly superstitious, credulous, ignorant, and, like all such persons, not so scrupulous as cool, dignified,

\* The celebrated Dr. Parr says:—"Dr. Middleton was a man of no common attainments; his learning was elegant and profound; his judgment was acute and polished; his taste was fine and correct; and his style was so pure and harmonious, so vigorously flowing without being inflated, that, Addison alone excepted, he seems to me without a rival."

† *The Miscellaneous Works of the late reverend and learned Conyers Middleton, D.D., Principal Librarian to the University of Cambridge, &c.* 4 vols. 4to. London, 1752.

‡ *A Letter from Rome, shewing an exact conformity between Popery and Paganism, or the religion of the present Roman, derived from that of their heathen ancestors.* To which are added, 1. a Prefatory Discourse, containing an answer to all the objections of the writer of a Popish book, intituled, "The Catholic Christian instructed, &c.," with many new facts and testimonies in further confirmation of the general argument of the Letter; and 2. a Postscript, in which Mr. Warburton's opinion concerning the Paganism of Rome is particularly considered. 1729.

§ 1748.

and philosophical enquirers into nature,—into what is, to speak figuratively, a great and indisputable revelation. A learned writer, “Mr. Dodwell, one of their most zealous admirers,” “frankly owns that their way of reasoning is loose, sophistical, and declamatory, far short of the solidity of the moderns, who excel them not only in philosophy and learning, but in the knowledge of antiquity and even of their own language: and all that he places in favour of their interpretations, especially of the New Testament, is, that they should not be wholly slighted, though they have but little sense in them, because they were agreeable to the taste of those ages.”\* “Le Clerc, an eminent writer of ecclesiastic history, declares there is not one of them, who made any scruple in those ages of using the *hyperbolical style* to advance the honour of God and the salvation of men.”† There can be no question that the accounts of miracles in the writings of the fathers are generally very ridiculous and must be rejected by all enlightened persons of the present day. St. Austin declares that the bones of St. Stephen, which had lain buried and unknown for nearly four centuries, were revealed in a vision to one Lucianus, a priest, by Gamaliel, the celebrated doctor of laws, at whose feet St. Paul had been bred, instantly cured the gout, the stone, and fistula, restored the blind to sight, and raised five dead persons to life; two of whom were carried *dead* to the reliques and brought back alive, two restored to life by the virtue of the garments only which had touched the reliques, and a fifth by the oil of the martyr’s lamps: and St. Austin then apologizes for not recording an infinite number more, well and publicly certified (Middleton, iv.). St. Chrysostom declares that St. Paul’s pocket-handkerchief could once do greater miracles than all the Christians of his day could do with ten thousand prayers and tears (*ib.*). What must be a genuine miracle when it occurs—the raising of the dead (not of the entranced or those in a state of what is loosely termed suspended animation)—was, according to Mr. Dodwell, a common occurrence in the days of Irenæus!‡ Other statements need not be rejected as evidently false, but as proceeding from erroneous views. Such are numerous cures of diseases, many of which cures were evidently spontaneous intermissions of paroxysmal diseases, or spontaneous permanent cessations, or the result of mental impressions. Casting out devils, or

\* *Præfat. ad Dissertat. in Irenæum*, § 12. See Middleton’s *Inquiry*, &c., iii.

† *Hist. Eccles.*, p. 681. See Middleton, *ib.*

‡ “Excitant mortuos in ecclesiis apostolicis, quos tamen raros legimus. Excitant similiter mortuos fraternitates Irenæi, nec illos tamen adeo raros sed sæpiissime.”—*Dissert. in Iren.*, § 10, t. ii., p. 165. See Middleton, iv.



demons, comes under the same head: as it was the ancient superstition of most countries, and is in barbarous nations and among the worst educated of all European nations at this moment, that certain diseases of the nervous system are possessions.

Cures equal to any among Christians of the ages after the apostles occurred among the Pagans, whose temples, according to Strabo (l. viii.), "were constantly filled with the sick, imploring the help of the god: and had tables hanging around them in which all the miraculous cures were described." According to Pausanias, "in the temple at Epidaurus there were many columns or tables of brass or marble, and six of them remaining to his time, inscribed with the names of men and women who had been cured by the god; with an account of their several cases, and the method of their cure; and there was an old pillar besides, which stood apart, dedicated to the memory of Hippolytus, who had been raised from the dead."\* "There is a remarkable fragment of one of these tables still extant, and exhibited by Gruter in his collection, as it was found in the ruins of Æsculapius's temple in the island of the Tiber in Rome: which gives an account of two blind men restored to sight by Æsculapius, in the open view, and with the acclamations of the people, acknowledging the manifest power of the god. Upon which the learned Montfaucon makes this reflection, that in this are seen, either the wiles of the devil, or the tricks of Pagan priests, suborning men to counterfeit diseases and miraculous cures.†"

As to the performance of the Christian post-apostolic miracles, St. Chrysostom, Tertullian, and Augustin confess that the administration of miracles was committed "to boys, to women, and above all to private and obscure laymen, not only of an inferior, but sometimes also of a bad, character:" that heretics confirmed their own doctrines by raising the dead, strengthening the weak, foretelling the future: and that wicked men performed some greater miracles than holy men could accomplish (Middleton, ii.).

Middleton assures us laymen "that we are informed at the same time by the Christians themselves, that the same cures as their own were performed also by knaves and impostors of all sorts and nations; by heathens, Jews, and heretics; which, according to the principles of those days, were ascribed either to the power of demons, or to the magical force of amulets and charms." "Tertullian and all the fathers in general

\* 1<sup>st</sup> Corinth., l. ii., c. xlvii.

† *Antiqu.*, tom. 2, p. l., l. 4, c. 6. Also Gruter, *Inscr.*, p. lxxi.; see Middleton, iv.

declare that magicians and wandering jugglers performed many wonderful things, above the force of human power, which they wholly ascribe to the assistance of dæmons" (iv.). "There is not a single historian of antiquity, Greek or Latin, who has not recorded *oracles, prodigies, prophecies, and miracles.*" "Many of them are attested in the gravest manner and by the gravest writers, and were firmly believed at the time by the populace" (v.).

While there can be no reason to differ from Middleton as to the utterance of much downright falsehood and error, and the occurrence of much that was ordinary natural result unconnected with the means employed, the knowledge which we now possess of natural facts unknown to the majority of educated persons of modern times renders it indisputable, not that Middleton was mistaken in concluding that there were no miracles on these occasions, but that things occurred which he took for granted to be impossible, and effects were produced by causes which he took for granted to be inadequate to their production. He was ignorant of the facts of mesmerism. He did not know, as we do, that clairvoyance in sleep-waking, and without sleep-waking, is, and always has been, a fact :\* he did not know the occurrence of cerebral sympathy† of sensation, idea, and inclination; nor the power of the silent human will.‡ He did not know the effects

\* Clairvoyance in the mesmeric state, No. IV., p. 467, Mr. Brindley; V., p. 139, Mr. Brindley; VI., p. 271, Dr. Engledae, p. 291, Dr. Symes, p. 293, Mr. Atkinson, Earl of Dunraven; VII., p. 365, Mr. Brindley; VIII., p. 293, Col. Gurwood, p. 483, Mr. Adam Gordon, pp. 495, 510, Earl of Dunraven, p. 501, Dr. Costello, p. 504, Mr. Healey, editor of the *Medical Times*, p. 507, Rev. G. Sandby, p. 511, a Lady, p. 512, Count d'Orsey, p. 514, Dr. Edward Johnson, p. 516, Rev. H. Sims, p. 518, Rev. T. Robertson, p. 521, Mr. John Auldjo; IX., p. 29, Mr. Kiste; X., p. 220, Mr. Jago (now of Plymouth), p. 226, Mr. J. Hands; XI., M. de Gosse; XII., Dr. Storer; XIII., Dr. Buxton and Mr. Fry, and at pp. 51, 152, Mr. Luxmoore; XVI., Mr. Luxmoore; XVIII., Mr. Topham; XIX., Mr. Hockley, Lieut. Hare; XX., Mr. J. Hands; XXII., Dr. Ashburner; XXIII., Mr. Parsons; XXIV., Lord F. Fitzclarence, Major Buckley, Mr. Parsons, and Mr. Tubbs; XXV., Mr. Parsons, Mr. Barth; XXVI., Earl of Ducie, Mr. Hazard; XXVII., Dr. Esdaile, Mr. Barth, Miss Aglionby, Mr. Haddock; XXIX., Dr. Elliotson, Lieut. Hare; XXX., Major Buckley; XXXI., Earl Stanhope; XXXIII., Mr. Saunders, Lieut.-Col. Davidson.

Clairvoyance independent of Mesmerism, No. XVI., Mr. Prideaux; XVII., Mr. Clark; XVIII., Mr. Jonas Forbes; XIX., Dr. Elliotson; XX., Mr. Prideaux and Mr. Roffe; XXI., Capt. Bell; XXIII., Goethe; XXVII., John Wesley; XXIX., Mr. Hockley; XXXII., Dr. Davey, Mr. Hayman.

† Sympathy of Brain, No. VI., p. 269, Dr. Engledae; IX., p. 29, Mr. Kiste; X., p. 236, the Hon. Carolina Courtenay Boyle; XVIII., Mr. Topham, Mr. Chandler, Mr. Holland; XIX., Mr. Hockley, p. 241, Dr. Elliotson; XXVI., Rev. E. Topham; XXVIII., Mr. Roffe; XXIX., Dr. Elliotson, Mr. Harley; XXX., Mr. H. S. Thompson; XXXII., Mrs. Cooper.

‡ Power of the silent will, No. VII., p. 365, Mr. Brindley; XI., Mr. H. S. Thompson; XIX., Dr. Ashburner and Lieut. Hare; XX., the Rev. L. Lewis; XXX., Mr. Cattell and Mr. H. S. Thompson.

of mesmeric processes nor their power over disease, not to say of all kinds, but of any kind. He did not know the stupendousness of the power of suggestion and imagination. With the knowledge which we possess, he would have allowed that oracles and prophecies were often genuine: that heathen and post-apostolic wonders, though not miracles in the sense of supernaturalism, were not the less possible, and in innumerable instances were no doubt true. Many Jews and Christians, though not inspired nor miraculously endowed, acted like persons of all the nations who had preceded them and who surrounded them, and spoke and accomplished things which ignorance only ascribed to supernatural agency, holy or impure as their revilers might choose, or denied from the fancy of impossibility.\*

In speaking of the miraculous cures narrated by partial and interested or by weak and credulous men, he says that they will always furnish reasons to suspect men either deluded themselves or willing to delude others: and, *unless we know more precisely the real bounds between nature and miracle*, we cannot pay any great regard to such stories (iv.). Yet he did assume that he knew these real bounds: and therefore assumed that things, not allowed by him, and very properly not allowed, to be miraculous, could not be at all. This is the error of the multitude in the present day. They at once deny the truth of all mesmeric facts on the score of impossibility: though there is nothing in those facts contrary to reason or experience, each occurring from time to time independently of mesmerism, and their experience respecting the mesmeric production being simply defective, not contradictory.

Many things we may fearlessly declare to be impossible and at once deny. For instance, in my *Human Physiology*, p. 672, I have related the following impossibility:—

Voltaire advises the devil never to address himself to the faculty of physic, but to that of theology, when he wishes to impose upon mankind. However, in 1726, a poor woman, at Godalming in Surrey, pretended that, after a violent longing for rabbits while pregnant, she brought forth these animals: and persuaded her apothecary, Mr. Howard, a man of probity who had practised for thirty years, or, in common

\* Facts respecting the antiquity of mesmerism in various nations will be found in Mr. Lloyd's "Allusions to Mesmerism in the Classics," Nos. X. and XI. See No. XIX. for his "Magnetism and Mesmerism in Antiquity;" XXIII. for Col. Bagnold, Dr. Esdaille, and Mr. Forbes's examples in India; XXVIII. for Capt. Bagnold's in Africa and the American Indians; XXIX., for "Mesmerism among the Ancients," by Mr. Lloyd; XXXII., for Dr. Webb on the Hindoo Mesmerism; XXXIII., for Lieut.-Col. Davidson on Mesmerism in India.

language, a highly respectable practitioner of great experience, that in the course of about a month he had delivered her of nearly twenty rabbits. George the First, not thinking it impossible, sent his house-surgeon, Mr. Akers, to inquire into the fact: and the royal house-surgeon returned to London, convinced that he had obtained *ocular* and *tangible* proof of the truth, and promised to procure the woman a pension. The wise king then sent his serjeant-surgeon, Mr. St. André: and the serjeant-surgeon returned to town a firm believer. They both returned with rabbits as *proofs*, and the rabbits had the high honour of being dissected before the king. An elaborate report of their production and dissection was published by the serjeant-surgeon: and the honest, severe, vain, and visionary Arian clergyman, Whiston (of the faculty of theology indeed), in a pamphlet (for a furious controversy arose between the believers and the unbelievers), *shewed* that the miracle was an *exact* fulfilment of a prophecy in Esdras. An eminent physician, Sir Richard Manningham, backed by Caroline, the Princess of Wales, detected the cheat, and, on a threat of a dangerous operation and imprisonment, Mary Tofts confessed the whole.

But I will now give an instance in which I conceive that Middleton was mistaken, and rejected as rubbish what was a truth and an example of a power not a trace of the knowledge of which have I discovered in any of his numerous writings, though I have carefully studied them all, most delightful and invigorating as they are to read. "St. Jerome," (he says, iv.,) has related a most ridiculous story, in his life of St. Hilarion, the monk, where, after a narration of many cases of devils expelled by that saint from the bodies of men, he adds, 'But it is to little purpose to talk of men; brute animals were daily brought to him, mad or possessed: among the rest a Bactrian camel, of an enormous size, which had already destroyed many people: above thirty men were employed to drag him along with the strongest ropes. His eyes were bloody: his mouth foaming: his tongue rolling and swollen: and his strange roaring above all terrors. The old man ordered it to be let loose: upon which all who were about him ran away immediately: the saint came forward alone, and in the Syriac tongue, said, 'thou dost not affright me, devil, with all that bulk of body: thou art one and the same in a little fox or in a camel:' and so he stood firm with his arm stretched out: and as the beast advanced towards him, furious and ready to devour him, it presently fell down with its head to the ground: so that all present were amazed at the sudden change, from so great a fierceness to such a tame-

ness. Upon which the old man took occasion to teach them that the devil used to seize cattle, out of his hatred to men, to whom he bore so great a grudge, as to wish, not only that they, but all which they had, might perish.'” Now Middleton would not regard this as a most ridiculous story, were he alive at present, and acquainted with the power exhibited by the Duke of Marlborough on two ferocious dogs by making passes with his hands before them,\* and by the reverend Mr. Bartlett over a savage bull on staring fixedly at the animal. A more striking case of the power of mesmerism over a brute never occurred. The good people were all wrong in supposing that the devil or demon had got into and was in possession of the poor and only infuriated animal, as the Jews, even after they became Christians, invariably did, like all Asiatics, in cases of insanity, epilepsy, and other nervous disorders, or that the Syriac tongue was comprehended: but the account of the energy of the fanatic devotee, the stretching out of his arm, with no doubt a determined stare as he boldly advanced, and the falling down of the huge beast powerlessly before him, and its sudden change from fierceness to tameness, are a most graphically mesmeric description.

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II. *Good effect of Mesmerism in an Epileptic Fit.* By Mr. MASSET, jun. Communicated by Dr. Elliotson.

“Mesmerism was the first blow struck at the prosperity of the College and Hospital (North London, and now called University), which have been gradually sinking since.”†—Mr. Wakley, *Lancet*, June 21, 1851.

Red Lion,‡ Highgate, 23rd May, 1851.

DEAR Sir,—I have the pleasure of sending you a correct statement of a fact that occurred on 13th ult., at a place called the Bald-faced Stag, Finchley Road.

I was walking out on Tuesday evening the 13th, when I saw a crowd; and, upon asking what was the matter, was informed that there was a woman dying, who had been taken

\* Middleton, iii. See *Zoist*, No XXXI., pp. 297, 298.

Dr. Gregory says (*Letters to a Candid Enquirer*, p. 341): “The Duke of Marlborough magnetized a very fierce dog by gazing alone.” The Duke mesmerised two fierce dogs; but employed manipulation with both. There is no mention of “gazing alone:” and of one dog his Grace says, “he ran into his kennel, and hid his eyes from the manipulating process.”

† Mighty must be the power of mesmerism to cause the downfall of two such great institutions: and durable must be its effects, for thirteen years have passed since University College and Hospital had a particle of mesmerism in their poor insides.—JOHN ELLIOTSON.

‡ Mr. Masset was staying there at the time, but holds an office in the Custom House.

into the stable adjoining the inn called the Bald-faced Stag. I went in and found a woman in fits, foaming at the mouth. A policeman of Highgate had hold of her by one arm, and two labourers (or *navvies*) held the other. She was struggling against them with all her might. I immediately, without asking questions, commenced making passes downwards from her head to her feet, and in *less than two minutes* she was quite calm. I made the men leave hold of her, and then she complained of pains in her side. These I relieved *instantly* by local passes on the place she pointed out to me. I then instantly threw her into a beautiful calm sleep and she remained quite still, her breathing being hardly visible. I left her, and, calling on the following morning, found her *in the same attitude in which I had left her*. The men, who had slept on some straw by her side all night (one of them was her husband), told me that she had walked thirty miles, and that she often had fits, but that she had slept well all night. I ordered some breakfast for her and left her, and have not heard of them since. If you think this worthy of *The Zoist*, or of being made known, the information is at your disposal.

I remain, dear Sir, yours respectfully,

A. MASSET, jun.

P.S. I am known to Dr. Symes, of Grosvenor Street, and can vouch for the accuracy of all stated here.

To Dr. Elliotson.

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NOTE BY DR. ELLIOTSON.

If Mr. Masset had done this in former days, he might have been glorified with such a portrait as that of St. Ewald, and perhaps been also canonized in due time. Some of the feats of Mr. Capern would, in those days, have established his right to saintship also.

"William Isaacs, carpenter, West-Exe, Tiverton, in the employ of John Heathcoat, Esq., M.P., was suddenly seized in the autumn of 1847, while employed at the bench, with severe pains in the groin, and which immediately afterwards extended to the foot. The pain near the knee was excruciating. He thought at first it was caused by a splinter; but on examination it was proved that this was not the case. He was carried home by two men and put to bed, and two surgeons were immediately called in, who advised his removal to the hospital. The agonies he endured were fearful. On one occasion, an attempt being made to remove him in his bed, he fainted with the pain. The leg and foot were enormously swelled—so much so, that when he extended his leg straight before him he was unable to see his toes. This continued several weeks. The surgeon believing that there was a formation of matter, made an incision in the

limb near the knee. A small quantity of matter then issued from the wound, but the operation afforded him no relief whatever. He was confined to his bed for nearly two months, during which time the pain was most excruciating. He had no rest whatever: he was nearly worn out for want of sleep: his appetite was gone, and he was reduced to a state of great weakness, despairing of obtaining any relief from the surgeons. Being strongly advised by his friends, he applied to Mr. Capern. He procured a pair of new crutches and left his home for the purpose of going to Mr. C.'s residence. He was unable to put his foot to the ground, and it was only with great difficulty that he could manage to get along. Happening to meet Mr. Capern on Exe Bridge he stated his object. Mr. C. invited him to turn back and accompany him to the Swan Inn (not far from his own house). At the very first pass he experienced some relief; and in less than five minutes he was entirely free from pain. He was so delighted and astonished at his sudden and unexpected cure, that he hardly knew what he was about; and without even waiting to thank Mr. C., *shouldered his crutches, and ran off to the workshop, where he made his appearance, to the great amazement of his fellow workmen, who knew the state to which he had been reduced.* From the workshop he proceeded to the club-house, where he gave notice of his intention to relinquish his sick-pay. This was on a Friday, and on the following Monday he was in full work. He has never had a return of the pain, or lost a day's work since. At the time of his application to Mr. Capern he had no faith whatever in mesmerism."

"Statement of John Lethbridge, labourer, West-Exe.—'Whilst at work in a hay-field, occupied by Mr. Ford, in the summer of 1847, I felt a sudden attack of inflammation of the knee. The swelling was so rapid that my friends were compelled to cut my clothes from me. I was confined to my bed and under the surgeon's care for six weeks. From thence I was removed to the Exeter Hospital, where I was a patient nine weeks. There was also a contraction of the muscles of the knee. An issue was inserted near the knee; and thirty peas were placed daily in it for the purpose of opening a wound. This caused me great pain. At the time of my leaving, a consultation of surgeons was held and the case pronounced hopeless and incurable, and they stated that I should be crippled for life. I was compelled to walk with two sticks. I met with Mr. Capern in West-Exe, and he, observing the pain and difficulty I had in walking, offered to make a few passes over me, which he did, and in *five minutes I was enabled to walk without the assistance of any stick.* Within a few weeks the pains left me; but the stiffness was not removed for ten or twelve weeks; after which time I was enabled to resume my daily labour, and am now as well as ever I was in my life.'"

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\* *The Mighty Curative Powers of Mesmerism, proved in upwards of One Hundred and Fifty Cases of various Diseases.* By Thomas Capern, Secretary and Resident Superintendent of the Mesmeric Infirmary; pp. 72, 46. Also see *Zoist*, No. XXVI.

III. *Striking proofs of the remedial power of Mesmerism over Epilepsy.* By Mr. RAWE, of Lemaile, Cornwall. Communicated by Dr. Elliotson.

"While the colleges suffer the presence of the Elliotsons, Ashburners, Hendersons, Gregorys, &c., we can wonder less that other men should mistake their duties. The quacks must leave us. Confined to the ordinary paths of the rest of mankind, and left to their own insignificance, they are simply ridiculous. Mesmerists and homoeopaths, while pursuing their frauds amongst lunatics and fools, give us neither umbrage nor disquiet, but within the walls of our colleges they are scandalous nuisances and an insufferable disgrace."—Mr. WAXLEY, *Lancet*, July 19, 1851; p. 66.

Lemaile, Cornwall, July 8, 1851.

DEAR Dr. Elliotson,—In offering to your notice an account of a cure of severe fits, with a few observations arising out of the subject, I shall be happy if I can add to the evidence of the value of mesmerism as a therapeutic agent; more especially in a class of maladies in the removal of which I have taken a particular interest, namely, nervous disorders characterized by fits and mental derangement.

In March last I was called on by a woman of the name of Lobb, accompanied by her son, 10 years of age, afflicted with fits. She had been advised by Mr. West, a neighbouring yeoman, in whose employment her husband was, to apply to me concerning the fits. Her story was, that, about six months previously, her son one evening received a fright, and in the following night a fit came on immediately on his going to sleep: on some succeeding nights in the following week there was a repetition of the attack, with increasing frequency, so that in about a fortnight from the first the fits became of nightly occurrence.

Mr. Pearce, surgeon, of St. Tudy, was consulted and gave some medicine: but said that, as the seizures were brought on by a fright, *he did not expect to cure them*. A short time after going to bed, the fit invariably came on: the boy continued from ten to twenty minutes either convulsed or trembling, and then went into a comatose state, without any interval of consciousness, and would continue so all night, appearing as though in a frightful dream: he would start, scream out, and sometimes jump up and get out of bed. He never remembered any of these things, and was never conscious of having had a fit at all.

I found the boy of about the average size of boys at his age, with light hair, fair complexion, and a head well developed. I enquired of him if he suffered pain in the head. He said, "Yes, Sir." "Put your fingers exactly on the spot." With the right hand he touched the organ of Caution.



"Is that the only place?" "No, Sir." He then with accuracy indicated to me the opposite organ of Caution. His mother said that, when holding him in the fits, she had often perceived the sides of his head to be very hot. I told her I thought there was great danger of her son's mind becoming disordered. She said he was already much altered, was becoming very stupid, and not like the same boy.

I found the eyes very susceptible to the mesmeric passes: but the coma induced either at first or subsequently not deep. The first sitting was on the 23rd of March last, and he was mesmerised daily for the first six days; on alternate days the next week; and once or twice afterwards.

Very remarkable changes in the disease began to appear from the first. These I will mention in the order they were observed. The fits were arrested; and the night succeeding the first mesmerising was passed without one,—this being the *only occurrence of such an exemption for five months*. The headache was not felt after the third day. On the sixth day, when I enquired of the boy about his sleep, he said, "Mother says I sleep much better; but I dreamed a dream last night,—I thought a snake was going to bite my leg." I said, "How do you know you dreamed: I thought you never remembered anything that occurred in your sleep?" He replied, "Since I have been mesmerised I remember some dreams." From this I inferred that the comatose state had merged into natural sleep, and the delirium into dreams. In a few days afterwards I found he ceased to dream, and his mother reported that his nights were passed in a quiet slumber. *Every symptom of disorder had now disappeared*, and there has been no return of either of them. Previously to closing this report, I have sent for the boy, and find that he has been perfectly well since I last saw him. His appearance is greatly improved.

The above and several other cases have convinced me that epilepsy is generally curable, but at what stage it may be considered as past remedy, I am unable to judge from my own observation. I have recently tried the mesmeric process on three subjects of severe epilepsy of five years' standing; males, aged respectively 28, 11, and 22. In all a beneficial change is evident, but the least so in the last. In him after the eleven sittings which he has had there is an improvement in the expression of the countenance and in the rest at night: but two fits have occurred. At the time his friends brought him to me he was passing through a series of frequent seizures, attended with great aberration of mind.

The second, aged 11, was, when six years old, at the time of his first attack, an intelligent child and could read fluently.

Some years afterwards he did not know a letter of the alphabet. His parents thought the disease not so bad for the last year or two: but for several months it has been getting worse, and, in the fortnight before he was brought to me, there had been a fit every night. He has been mesmerised twelve days, and, during that time, there has been no fit, and he looks better.

The trial of mesmerism on the other individual has been longer, and the evidence afforded by the results more conclusive. This is an interesting case, as, from the young man's competent position, he has been able to obtain the best medical advice, and fully carry out the modes of treatment recommended. *All has resulted in failure*: the longest time he has ever passed without a seizure for just five years was three weeks, and that but once. His daily visits to me commenced 22nd of May last. He had one very slight attack on the fifth day afterwards, and has been quite free since—a period of six weeks. He was mesmerised daily for five weeks.

I hope to communicate a further account of these cases when sufficient time has elapsed to render the results of greater interest. At present I think they prove that on epilepsy, of several years standing, at least a beneficial impression is made by mesmerism; and the conclusion is rendered probable that perseverance in the same treatment will effect a cure.

As diseases affecting the mind must be ranked among the most terrible afflictions to which mankind is liable, the question of the value of mesmerism as an auxiliary in their cure is of corresponding importance. In the recently published Annual Report, by Dr. Tyreman, of the Cornwall Lunatic Asylum, is the following paragraph:—"As has been usual, the cases of the majority admitted were of an incurable character; 8 having been epileptic, 7 paralyzed, 5 idiotic from birth, 19 previously insane for a year and upwards, and a few others, although not so long insane, betrayed symptoms of a generally hopeless character." I presume that this may be taken as a sample of what is met with in all similar institutions, and it is evidently a matter of the highest importance to ascertain whether the resources of mesmerism are sufficient to remove a numerous class from this gloomy list. Whatever conclusion mesmerists may arrive at as to the *cure* of such cases, the experiments I have made clearly prove that by the *timely adoption* of mesmerism, *prevention* is practicable, and generally easy.

I remain, with much respect,

Your obedient servant,

JOHN RAWE.

\* \* See Mr. Rawe's delightful cures of two cases of epilepsy in No. XXXIII.

"All imagination, nothing but imagination," will say the men replete with wisdom: "of imagination all compact."

JOHN ELLIOTSON.

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IV. *Cure of a Case of Insanity, by Mr. BARTH. Communicated by Dr. Ashburner.*

"The severity of our strictures on homœopathy and mesmerism have met with very general concurrence on the part of the profession. We have only, it is proved, expressed plainly and firmly, opinions which had already found place in the minds of all men who can see and understand what is going on in the profession.

"It is because homœopathy and mesmerism have no place whatever in science, that we call upon our colleges to make use of the powers entrusted to them. It is because these quackeries are synonymous with folly, fraud, and crime, that we call upon our colleges to act. It is because they are dishonouring, because they are used by knaves to entrap the credulous and the ignorant, that we insist they shall not be practised within the limits and under the garb of the profession. Let the Hendersons, the Gregorys, the Elliotsons, and the Ashburners leave us, and we are content. With the Quins, the Culverwells, the Courtenays, the Morrisons, the Dicksons, and the Holloways, they would be in their proper places, and if lords and ladies love to consort with such we shall bestow upon patrons and quacks nothing more formidable than contempt. But it is a wilful perversion of the question to represent such advocacy as this as tending in the smallest degree to limit the freedom of enquiry or to erect that impossible thing—a standard of medical orthodoxy. We would not allow to quackery even the humblest place in medical science. We would not wish freedom of opinion to be ventilated in such odious haunts. We denounce it as fraud and pursue it as such. But we may be asked to define what is quackery; we answer practically homœopathy and mesmerism are such.

"Of mesmerism we would not speak with any more charity than of homœopathy. There are circumstances indeed, when practised by the sexes, which render it even more censurable. Both have their foundation in folly and falsehood, and end in pranks the most ludicrous and contemptible. Mesmerism is also the longer lived of the two, for it alleges in its favour certain known but obscure nervous phenomena of which physicians have not been able to give any reasonable account. Though its arrogant pretensions and gross falsehoods have often been denuded and exposed, and though it has been made infamous for a time, yet its Cagliostroes, allured by the love of gain, at each succeeding age return upon our hands. This most probably is the case to some extent, as long as wealth and power are in the possession of very feeble individuals."—Mr. WAXLEY, *Lancet*, June 28, 1851; p. 75, &c.

TO THE EDITOR OF THE ZOIST.

SIR,—In transmitting to you Mr. Barth's case of successful treatment of hallucinations, induced by exposure to the hardships of a military life in hot climates, I may be permitted to express my complete satisfaction that a most worthy man, an excellent member of the society in which he moves, has been restored to health by the blessed agency of a force, the properties of which it becomes daily more imperative that every honest and honourable medical man should study. It is easy for knaves to call those men quacks who know more

than they do. Vituperation is not argument, and, as far as I am personally concerned, I feel that the atrocious calumnies which have been spread against me,—the abominable attempts at subornation to prove me guilty of crime, are best answered by continued labours in the righteous cause of mesmerism, by the publication of truth to the world, by the real services to humanity that are evident in the cure of diseases quite intractable by the ordinary appliances of the medical art. Such triumphs over cerebral disease as are recorded by Mr. Barth, are sources to us of more real happiness than all the gratification which any bands of ignorant and envious men can experience from all the wealth they have gathered by their sly and cunning slanders issued to coteries of hospital governors, and to the weak and silly women whom they have duped by their falsehoods.

However deeply interesting is the detail of Mr. Barth's case, it is by no means a solitary instance of mesmeric cure of insanity. During the last two years that I was physician to the Queen Charlotte's Lying-in Hospital, I had two most interesting cases of puerperal mania effectually cured by mesmeric agency. The stupidities who opposed the practice of mesmerism in that hospital, and who threatened to call down upon me the thunders of the Royal College of Physicians, may now coolly reflect upon the manner in which their back-bittings of each other, and their most interesting intrigues, recoil on themselves, and could not injure the cause of mesmerism. They may gloat on the idea of the immortality that their self-glorification would lead them to, based on their proud ignorance of mesmerism; on the clever tricks they played upon Lord Howe, and on the handsome insinuations levelled at Dr. Locock, in connexion with the Earl's anxiety to have the affairs of the institution well conducted; but their noble conduct, however calculated to blind subscribers, could not, and did not, avail the weight of a feather against mesmerism. Mesmerism practised in the hospital did cure puerperal mania and puerperal fever, and it has been attended by like satisfactory results out of such establishments. I am not at liberty to detail some deeply interesting cures of mania conducted by myself under mesmerism, but they would much gratify the readers of *The Zoist*. On a future occasion I hope to be able to communicate some observations on epilepsy cured by mesmerism, and thus have an opportunity of illustrating the subject by cases of the cure of insanity.

I am, Sir, your obedient servant,  
65, Grosvenor Street, 2nd Sept., 1851. JOHN ASHBURNER.

4, Mornington Crescent, August 30, 1851.

Dear Dr. Ashburner,—You kindly recommended me last year to a gentleman who wished a trial of mesmerism to be made in the hope of restoring a dearly loved brother afflicted with insanity; and you are aware that such trial was made and has proved successful. I thank you for the handsome manner in which you spoke of me when advising that the patient should be placed under my care; and rejoice that the result is such as to prove that your confidence in me and in the curative power of mesmerism has not been misplaced.

As a physician, you do know how inefficient all drug remedies and routine treatment prove in insanity; as a mesmerist physician, you do know that the mesmeric agency is a potent, I might almost say specific, remedy for a large proportion of cases of mental disease. I am sure you will agree with me that every case of insanity cured by mesmerism ought to be recorded as evidence, which will ultimately accumulate until the general conviction of the public will render mesmerism the routine remedy for afflictions of this class, and not only in private practice but in our public institutions. I therefore send you a brief account of this case, which I request you will forward to the editors of *The Zoist* for insertion. I send this to you for perusal in the first instance, because the circumstances of the case, and delicacy and respect for the feelings of patients and friends who entrust themselves confidentially to us, prevent our publicly mentioning names. Oblige me, therefore, since you know the parties, by adding your testimony to mine as to the truth of the narration: and you may refer respectable persons to the patient's friends, if such reference be at any time required.

I am, dear Dr. Ashburner,

Yours very faithfully,

GEORGE H. BARTH.

*CASE.—Insanity cured by Mesmerism.*

A. B. was placed under my care at the end of April, 1850. He was brought from a highly respectable private asylum in Sussex; where I believe he had been confined nearly three and a half years. The brief statement of his case is, as I understand it, that, being engaged in his duty as an army surgeon with our troops in China during the war there, fatigue and excitement brought on an attack of fever which ended in insanity, and manifested itself in constant delusive ideas and impressions. These were of a character very common amongst insane patients: such as fancying that strangers and other persons were constantly insulting him—

that persons were plotting against him, and the like—and that he must chastise the offending parties. He was sent home on sick leave: but, his delusions increasing, and taking a form which might have become dangerous to himself or others, his friends, acting under competent medical authority, and hoping for his cure, placed him in the asylum from which he was brought to me.

Whilst in this asylum he was always kept under the eye of an attendant, who accompanied him in his walks; and, as a matter of course, he was deprived of his pen-knife and everything which could have been converted into a weapon of mischief. But, excepting the precautions necessary for his safety, I believe that no annoying restraint was imposed, and that, as far as regarded kindness and moral management went, everything was done by the proprietor and medical officers for his restoration to mental health.

I found my patient a perfect gentleman in the strictest acceptance of the word; well educated, possessed of remarkably acute reasoning powers, but reasoning from delusive and insane conceptions instead of sane ideas; his perceptions through the external organs of sense being constantly distorted or perverted as soon as impressed, and thus confirming instead of correcting his delusions. Amongst many delusive ideas there was one which was constantly present, and suggested the idea of mesmerism being tried for his recovery. He fancied himself the victim of some potent but unknown mesmeriser, who had been employed to influence him and control his actions, and that he therefore could neither act nor think otherwise than as desired by this unseen enemy. He believed himself surrounded by witchcraft and spells. If his table shook, witchcraft did it; if a board or stair creaked when he trod upon it, the noise was caused by witchcraft; when he felt conscious of anger or excitement, this was owing to the absent magnetizer influencing his cerebral organs by pointing a magnet at his head; if he felt calm, it was owing to the same imaginary individual soothing him. He believed that his miniature had been taken by the Daguerrotype, multiplied by engravings, and so distributed that every boy in the street knew him and was employed to insult him. His social faculties were also perverted. He had been most warmly and truly attached to his brother and sister, who sincerely reciprocated his affection,—indeed their devoted self-denying kindness to him whilst thus afflicted is beyond all praise: but the influence of the deranged feeling caused their presence and visits to irritate and annoy him. My poor friend was in constant mental suffering, and frequently de-

clared that his life was a perfect misery and burthen to him ; that the torments inflicted on their prisoners by the North American Indians were as nothing compared with the refined and subtle cruelties practised upon him. He often prayed that the Giver of his life would resume it : and I believe that he was only prevented from laying violent hands on himself by a large organ of Conscientiousness that happily was not influenced by functional derangement.

I took this patient into my house ; gave him two apartments, and engaged an attendant who had been accustomed to such cases to wait upon him and be responsible for his safety. The treatment adopted for his cure was steady perseverance with mesmerism twice in the day,—morning and evening ; constant and unvarying kindness with which I met all his irritability, anger, and reproaches, and the avoiding all argument by running away and leaving him alone when he wished to engage my attention on the subject of his delusions. I determined to make him a sane man, and to treat him as such as soon as I could so at all ; not waiting till prudence declared it quite safe to do so. I soon allowed him the use of a knife, and, withdrawing the keeper, permitted him to take his walks alone and unwatched, exacting only his word of honour as a gentleman that he would guard himself from the commission of any wrong or extravagant act which would cause me to be blamed for trusting him. This he promised *conditionally*. He declared that, as far as he could he would take care I should incur no blame for reposing confidence in him ; that he had no fear as far as it depended on himself ; but he would not promise to succeed if the man with the great magnet pointed it at his head and excited his organs. I never had occasion to repent putting confidence in his promise. He was induced to submit to my mesmerising him in the hope that I might dispel the influence of the unknown mesmeriser.

No remarkable mesmeric phenomena presented themselves during the treatment of this case ; the *true mesmeric sleep was never induced*, although he often became sleepy and dozed. At first the passes, though very carefully and gently administered, rather irritated and excited than soothed him ; particularly when they were made over the posterior part of the head and down the spine. He would often, when thus mesmerised, jump up suddenly and refuse to allow me to proceed, declaring that I brought all his old torments back upon him. For a time I desisted from this process, because it annoyed him so much.

The first symptoms of improvement were a lessened irri-

tability of temper, and a less frequent reference to the subjects of his delusions. Then in a day or two the old delusions and morbid feelings would return, then remit, and again return, until the remission lasted three or four weeks.

This gentleman has only left my house a few days; a period of five months having elapsed since I last saw any indication of his old delusion, and that indication was very trifling, and would hardly have been observed by a stranger in conversation with him. He has returned to social intercourse with his relatives, who pronounce him as well as ever he was, and he is now residing in apartments of his own choosing, perfectly restored to that freedom of action which every man of sound mind is accustomed to exercise. MESMERISM HAS CURED HIM.

As this patient was residing with me about sixteen months, and five months have elapsed since I perceived any indication of delusion, we may say that the case occupied from ten to twelve months in the cure.

I will not close this brief account without acknowledging the service rendered several times, and on *one occasion particularly*, by Mrs. P. W. Wagstaff, the wife of Mr. Wagstaff, surgeon, of Leighton Buzzard. This lady is by far the best medical clairvoyant whom I have met with, and I have seen as many as most men. It would be unjust in me to take credit for mesmerism and exclude any acknowledgment of service rendered by mesmeric clairvoyance. The only other remark I need make is, that, after mesmerising my patient, I often felt so unusually irritable that I had difficulty to control myself, and used to request my wife and family to keep out of my way until the feeling had passed away, as it did in half an hour or so. It really seemed as if the irritated state of the patient's brain had sympathetically irritated mine.—G. H. B.

\*.\* The patient's friends will reply to any respectable enquiry made from proper motives. Of course it would not be admissible to recall old associations of ideas by referring to the patient himself.

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V. *Cure of a most intense Nervous Affection, commonly called Spinal Irritation, by Mr. Barth.* By Miss SOUTHEY, one of the Society of Friends. With a Note by Dr. Elliotson.

"Have we no homœopathic and mesmeric delinquents in this part of the island, who deserve expulsion from the profession they slander and disgrace?"

"If we turn to the College of Physicians, we are obliged to admit that this



body has not been satisfied even with supineness. We are obliged to consider it as having contributed to the flood of quackery which now overwhelms the profession. Much of what is now passing around us, to the scandal of all regular men, is the appointment of Elliotson as its public orator. There was in that act such a scandalous encouragement of error and folly in science and of impropriety and irregularity in practice, that it wounded the entire profession. As we said then, and say now, it was most painful that the place whose glory was enhanced by the labours of Harvey and Sydenham should sink into such a slough of contempt under careless successors. Can we wonder, when the College of Physicians opened its highest honour to a mesmerist, that lords and ladies, and kings and queens, confound quackery and regular physic."—MR. WAXLEY, *Lancet*, July 5, 1851; p. 13.

To Dr. Elliotson.

Respected Friend,—Possibly thou wilt not recollect my calling on thee at the end of the eighth month last year, accompanied by George Barth, who introduced me to thee, as I was desirous of telling thee personally how much reason I had to be grateful to mesmerism for the very great blessing of restored health through its agency: and I must confess I was anxious to see thee, because gratitude for my mesmeric cure led me also to associate thee with it as one who had ever with unflinching constancy and, at the price of enduring cruel and undeserved odium at the hands of thy professional brotherhood, maintained that which thou hadst ascertained to be the truth, and which it is the peculiar duty of the physician to advance. I then promised thee to publish my case and cure. I now redeem this promise, and regret both that it has been unavoidably delayed and that it is not penned by one of more ability. I do not desire to obtrude my name before the readers of *The Zoist* in print, and would certainly not have done so had I not deemed it a sacred duty to state the truth and affix my name to the statement, that any sorrowing sister who may suffer as I have done, and wishes encouragement to try mesmerism from one who has a personal knowledge of its utility, may know who to apply to.

I am respectfully, thy friend,

Selgars, near Collumpton, Devonshire,  
6th month, 1851.

A. SOUTHEY.

In the beginning of the year 1844, I was thrown from a chaise; and, falling with my whole weight on my head, I received from the shock a concussion of the brain. The first effects soon appeared to pass off; but ultimately occasioned a great deal of suffering. The stomach and spine particularly were much affected, and a violent bilious attack followed in a few weeks.

I partly recovered from the effects of this accident; but remained delicate and frequently ailing until the summer of

1849, when I experienced a great shock from a horse taking fright and running away with a gig in which I was riding.

Having formerly tried the hydropathic treatment with success, I again had recourse to it; but without deriving any decided benefit: and was obliged, after persevering at intervals, to give it up entirely, as every successive application of the system only tended to reduce the already too low state of my vitality.

Not being then aware of the curative power of mesmerism, I applied, for the satisfaction of my friends, to a medical practitioner, who attended me almost constantly for five months. Notwithstanding all his care, attention, and remedies, my whole system became *weaker and weaker, and more and more functionally disordered*. The *digestive* organs had *lost all power*, as the most simple food occasioned great suffering in the process of digestion: the brain also shared in the generally debilitated state of the body, as my *memory was greatly impaired, and I was unable to read without a distressing effort of application,—reading was almost impossible: the least noise, or the necessity to attend to the most trifling subjects, completely upset me,—so much so that my relatives and domestics seldom asked me any questions requiring thought. A death-like coldness had for months pervaded the whole frame: and I appeared altogether in an irrecoverable state.*

From the great weakness and suffering in the back, I feared that my spine was decidedly diseased. This my medical attendant candidly acknowledged to be the case, and he proposed my following the general routine treatment for the disease, although he feared I was too debilitated to bear up under the treatment. To this I would not consent, being well aware, from my peculiar feelings, that I was too far reduced to endure the remedies suggested, viz., blistering and moxas.

About this time the *Mesmerist's Manual* had been procured for my perusal, and, with much effort, I succeeded in reading that part which more particularly applied to myself—the chapter on disease—and then I applied to the author, George Barth, for his opinion of mesmerism in my case: and in consequence placed myself under his care about the middle of the 6th month, 1850.

*Very soon* I had the satisfaction to find there was a far greater power in mesmerism than many persons, even in the present advanced stage of the science, are willing to admit. My friends thought it the very height of folly for me to attempt the journey to town; few of them expecting to see me

ever return again. But I had made up my mind, and nothing short of an impossibility of reaching the railway station would have prevented my attempting it. I did reach town accompanied by a brother. G. Barth had procured me lodgings near to his house, and mesmerism was commenced the day after my arrival. At this time I was as *white and bloodless* as it was possible for any one to be: I had a *constant pain in my spine*, which was so much inflamed or irritated that the *slightest touch* on one portion *instantly* threw me into a *paroxysm of suffering, convulsion, and trembling*; I could only *sleep about three hours* at night, even if I did get to sleep. My usual diet was a little bread sopped in hot water for breakfast, a little semola or water-arrow-root for dinner, and a repetition of the sopped bread for supper. *I could not bear any animal food*, or tea, cocoa, milk, butter, sugar, or vegetables, and was nervous to a painful and even ridiculous extent; being quite conscious of my infirmity, although I could not by any mental effort subdue it. I give an instance: I feared that I should be obliged to remove from my comfortable apartments in consequence of the pattern of the paper, in my distempered perception, causing me to fancy animals were staring at me from the walls. I was so reduced in strength that I *could only walk with the assistance of another*; I *could not lie on the back part of my head*, the pressure of the pillow caused me such severe pain. I suffered from many other distressing symptoms, which need not be detailed.

The first effect of mesmerism was a violent fit of hysteria; afterwards a calm and happy feeling of peaceful contentment. My eyes closed and my jaws locked, without my being able to open them, and my limbs and body became perfectly powerless and rigid until demesmerised. But I did not sleep, and have never once lost consciousness whilst being mesmerised, although I sometimes dozed after I was left in this rigid and powerless condition. Mesmeric passes down the spine at first increased the pain: but G. Barth always finished by totally removing it. I was mesmerised three times daily for a fortnight, and then twice daily.

I need not enter into the details of my mesmeric treatment. It may suffice to say that, although I had hoped much from it, the results far exceeded my expectations. *Day by day did my strength increase; my appetite and power of digesting food returned; I slept better at night; the red tinge again visited my cheeks and lips and I gained flesh; I could eat animal and other customary food again; began to take walking exercise*: and, at the end of eleven weeks, having

*no pain* in the back, *my nervousness being entirely subdued*, and my strength very much renovated, I returned home.

After my return home I instructed a domestic to mesmerise me, and continued to increase in strength until I could walk four or five miles in one morning. My old medical attendant on my return home candidly allowed that mesmerism had cured me: as no other remedy was tried but this, and I got well under it, he acknowledged that it was perfectly right to consider it as the means of my cure.

I have since caught a violent cold, which has caused me severe illness, but of a very different character from that of last year; and, as I have remained quite free from the disease in my back and nervousness, I accept it as an additional proof that of this disease I was then perfectly cured.

Notwithstanding this last attack, my confidence in mesmerism was unshaken, and I again placed myself under the care of George Barth, in whose house I have been a patient for three months during the summer, and to whose constant attention and unwearied efforts for the alleviation of suffering I can speak unreservedly. The same favourable results have followed, and I now consider myself in a better state of health than I have been for several years—a blessing for which I cannot feel sufficiently grateful: nor can I cease to consider those who practise mesmerism for the good of others as amongst the greatest benefactors of mankind.

Selgars, near Collumpton, Devonshire,  
9th month, 1851.

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NOTE BY DR. ELLIOTSON.

These spinal affections are every day treated in the most barbarous manner. Mistaken for chronic inflammation or structural disease of the spinal bones, ligaments, cartilages, or chord, the poor female is tormented with issues, setons, moxas, blisters, and lowered with nibbling leeches and cupping and injurious medicines. Some medical men boast of the success of their cruel treatment of forcing her out of bed, making her stand and walk, and letting her fall if she cannot hold up. When rational and kind treatment is adopted, it is very unsatisfactory. But mesmerism is a most satisfactory remedy in the majority of cases, and many fine mesmeric cures are recorded in *The Zoist*.

In No. V. is Miss Raymond's case, written by herself. She was a highly respectable lady, living alone, I believe, and

not so affluent as to be able to enjoy physic and doctors as a luxury; but with every reason to wish to save her money and be in good health. For *nine years* she could not be removed from her sofa night or day: and was attended by various medical men in Chelmsford. For months she had two setons: two caustic issues up each side of the spine, and five horse-beans in each issue: repeated blisters along the spine for ten weeks: five or six caustic plaisters: leeches, blisters, and ointments out of number: medicines of all descriptions: and aperients were taken every night for the nine years. If placed upon her feet by any medical man, she fainted for hours. She was never free from pain: sometimes in indescribable agony: never once slept soundly for nine years. For the three last years she had been quite speechless. Nothing did her substantial good: and she was completely tired of doctors. However painful the remedies prescribed, she never objected, felt it her duty to submit and prayed that God would bless them with success. She had resigned herself to her fate, praying that her sufferings might soon be ended. In this state of matters, mesmerism was proposed to her and she laughed at it; but at last allowed it to be tried in March, 1843. She soon ceased for good to take any sort of medicine. In less than a month she slept soundly every night and could sit in a chair: in another month she could stand without fainting, and could ride in a Bath chair: and before the end of the year walked out every day unassisted and without any pain, and was regaining her speech.

On April 9th, 1844, the following letter appeared in the Chelmsford paper, from one of the medical persons who had seen her in her illness, and was too mean and cowardly to affix his name to his weak production:—

*"To the Editor of the Essex Herald.*

"SIR,—My attention has been drawn to an alleged 'cure of spinal disease by mesmerism,' first communicated to *The Zoist*, and transferred from the pages of that journal to the columns of the *Chelmsford Chronicle*. I have thought that the publication of the following remarks might perhaps interest your readers, and tend, in some degree, to protect their credulity.

"I shall premise with the observation that no one can be more rejoiced than myself to hear and to witness the gradual restoration of Miss Raymond to health and enjoyment; at the same time, the interests of science, the honour of medicine, and the love of truth, compel me to withhold my assent from the statements which have in all honesty been made, both with reference to her disease and to the efficacy of mesmerism as its cure.

"I am not now about to enter into a discussion upon the truth or

fallacy of the pretensions of the new science of animal magnetism. They are yet *sub judice*, and it would be premature and unwise to prejudge\* the result of so important an investigation.

"But I do take upon myself very positively to assert even in this stage of the inquiry, that the results it is stated to have elicited in the case of Miss Raymond prove most conclusively the non-existence of 'spinal complaint' as it is generally understood, viz., carious disease of the spinal vertebræ, attended with absorption.

"It should, therefore, I think, be communicated to your readers that the opening statement of the lady, that for nine years and a half she 'had suffered from spinal complaint,' is to be received with considerable hesitancy and caution. It certainly is not proved satisfactorily to my own mind—neither does the long enumeration of the remedial measures employed, tend, in any degree, to settle the point.

"For it has happened to myself, and I doubt not to all my professional brethren in this place, to witness a great number of singular affections, supposed, although erroneously, to be diseases of the spine, and sometimes treated medically as such. Now, these affections, unlike actual spinal complaints, are most common amongst unmarried females, and are more frequent than is imagined. I borrow the description of the malady from Dr. Holland's Essay on some 'supposed disease of the spine.' 'There is fixed or fluctuating pain along the course of the spinal column, very often relieved temporarily by local bleeding, blistering, moxa, and other similar applications. There is, moreover, weakness or numbness of the lower extremities, sometimes amounting to total loss of power, and hence construed into paralytic affection; pain from exertion, relief from recumbency; tendency to muscular spasms; and often difficulty in performing the accustomed evacuations. You touch a spinal process, and the patient flies up with the expression of the most exquisite pain. Yet all these symptoms may exist without any affection of the spine whatever; and, in most cases, are best treated by the adoption of measures which have no relation to the back whatever. Nay, further it is said of these affections, with great propriety and truth, that "the symptoms are often greatly aggravated by the means designed for their relief, and spinal disorders even produced when not existing before, by the muscular debility due to long confinement, recumbent posture, and local depletions.'

"Sir C. Bell, in his Institutes, makes the important observation,— 'Here a serious consideration offers itself to the surgeon—how does it happen that so many young ladies are laid upon the inclined plane, and remain so confined for many tedious months, *having no disease of the spine?*' 'Many,' he continues, 'have I known so put down for twelve or eighteen months—then come hysterical weakness, strange anomalous symptoms, paralysis, &c., and the health at this critical period is quite destroyed.'

"It cannot be denied that these hysterical affections, in which the symptoms are referred to the spine, and which are invariably attended by most distressing sleeplessness, are often mistaken for ulceration of

\* *Premature to prejudge!* Unquestionably.—J. E.

the intervertebral cartilages and bodies of the vertebræ. Sir B. C. Brodie has seen numerous instances of young ladies being condemned to the horizontal posture, and to the torture of caustic issues and setons for successive years, whom air, exercise, and cheerful occupation would probably have cured in a few months. (On *Local Nervous Affections*, p. 46.)

"In his *Lectures on the Principles and Practice of Physic*, Dr. Watson writes, 'Another prank belonging to hysteria, and one which it is very necessary that you should be on your guard against, is that of mimicking disease of the bones of the spine. The patient complains of pain and tenderness in her back, and of weakness probably in her lower extremities; and it is now become notorious that scores of young women have been unnecessarily confined for months or years to a horizontal position, and have had their backs seamed with issues, for supposed disease of the bodies of the vertebræ, who had really nothing the matter with them but hysteria, and who would probably have soon ceased to complain, if, instead of being restricted to that unnatural imprisonment and posture, they had taken a daily gallop on horseback.'

"It is curious enough to notice how the mind is apt to become affected in some of these cases. After the patient has been lying supine for some weeks she is unable to stand or walk, simply because she *thinks* she is unable. The instant she makes a fair effort to use her limbs again, she can and does use them. Her condition is at once reversed. *Potest qui posse videtur*. Mr. Corfe, the present apothecary to the Middlesex hospital, has no little trouble with patients of this kind; but he generally succeeds in *making* them walk, and in convincing them, as well as himself, that they may do so with impunity. Sometimes, though the authority of the doctor may not be efficacious in this respect, some stronger influence prevails. A lady told me, not very long ago, that an acquaintance of her's, a member of a family of distinction, had been lying, I know not how long, upon her back; that position having been prescribed to her by some medical man for a presumed disease of the spine. She lost all power of using her legs; but she got quite fat, as, indeed, well she might, for her appetite was remarkably sharp, and she lived chiefly upon chickens; and the number of chickens she devoured was incredible. She lived at some little distance from town, and at last Sir Benjamin Brodie was sent for to her. Now, Sir Benjamin, to use a vulgar phrase, is *up* to these cases, and he wished to see her *try* to walk; but she declared that the attempt to do so would kill her. He was resolute, however, and had her got out of bed; and in a few days time she was walking about quite well, and very grateful to him for his judicious conduct. A medical man of less name, or of less determination, would probably have failed. These, sir, are the cases which suit the purposes of miracle-mongers. A few years ago all the journals belonging to a certain party in the religious world were full of an instance of miraculous cure. The patient was a young woman; her legs had been paralytic or contracted, I forget which; some *enthusiastic* preacher had influence enough with her to make her *believe* that if, on a certain day, she prayed for recovery with a strong faith, her prayer would be successful—she would recover at

once; and she did so. No one can doubt that it was just such a case as I have been just describing. *Many* of these pseudo-diseases terminate suddenly under some strong moral emotion—a fall—a fire in the house—any overwhelming terror will frequently put an end to them.

"I have, Sir, said enough to describe this singular and by no means uncommon disease. I shall beg, however, to introduce one more quotation from the Essay of Dr. Holland, in relation to its treatment:—'The patient often recovers from symptoms which have had their duration for months or years, in a very few weeks—and this recovery derived, not from remedies applied to the spine, but from steel, bark, ammonia, and valerian, cold salt-water bathing or washing and, above all, *exercise of the limbs* sedulously persevered in and extended. In those instances, by no means unfrequent, where some mental infirmity (*query gullibility?*) is added to the physical condition producing this state, the *moral* remedies which the judicious practitioner may employ will greatly aid the success of the treatment.' And these, I may add, are the cases whose anomalous phenomena have in all ages perplexed even thinking men, and furnished large material for wonder to the credulous or uninstructed.

"Having been betrayed into such length, I shall not now, Sir, detain you by making any application of the foregoing observations to the case in question. Your readers will be sufficiently clear-sighted to do that for themselves. I certainly believe that the recovery of the lady may admit of explanation, without having recourse to the principle the magnetizers so anxiously desire to establish, and conclude with the expression of my opinion, founded upon a minute and searching examination which I some years since had the opportunity of making into this identical case, that whatever mesmerism and Capt. Anderson may have done to *enhance the 'present happiness'* of Miss Raymond, it is not yet proven that among the many maladies dragged in triumph at their chariot-wheels, 'spinal disease,' as generally understood, can truthfully be numbered.

"I am, Sir, in haste,

"Your obedient servant,

"Chelmsford, April 8th, 1844."

"A SURGEON.

Her complaint was not a "spinal complaint!" The surgeon\* thinks the truth is to be received with considerable hesitation and caution. She surely had *some* complaint or other: did not her doctors attend her because she laboured under a *complaint*? so that one of the two words is right. All the agony and the chief debility were in her spine. Her complaint was therefore *spinal*. What else was it? In medicine this complaint is always termed spinal irritation. Irritation and morbid sensibility and pain are surely a complaint or a disease. In her account of the case in *The Zoist* the word employed is *invariably* complaint, and the word disease is not once

\* Not a surgeon, it now turns out, but a rhyming physician.—*Zoist*.



used. The restless scribbler, therefore, quotes inaccurately. Some seem ignorantly to fancy that the words have different meanings: as though every complaint were not a disease, and every disease a complaint. Rheumatic pain of the arm is a complaint or disease: diarrhœa and irritation of the bowels is a bowel complaint or disease: asthma is a chest complaint or disease: palpitation and pain of the heart are a complaint or disease, and, being seated in the heart, are a heart complaint or disease. No one considers that in rheumatism bones must be carious or rotten, that in diarrhœa the bowels must be ulcerated, in asthma the lungs or chest must be ulcerated, or that in pain or palpitation of the heart the structure of this organ must be altered.

Nor in the account of Miss Raymond's case is there the slightest hint that she for a moment supposed her spinal complaint to be "carious disease of the spinal vertebræ, attended with absorption." Well might the writer, whether a physician in the place, or a surgeon, be too ashamed to subscribe his name. As this among the various gentlemen who attended Miss Raymond was up to the case, to use what he confesses to be vulgar language, why were not the proper means taken to cure her instead of issues and setons? Why was she not forced out of bed and cured? Why does not Sir Benjamin Brodie, Mr. Corfe, the elegantly-spoken, refined, tolerant, and kind-hearted apothecary of the Middlesex Hospital,\* cure all these cases if the matter is so easy? Poor Miss Raymond, like other such sufferers, would have been thankful to be cured: and had faith enough, or she would not have spent her substance for so many years upon doctors. But her faith was at last, after nine years, exhausted when she reluctantly consented to try mesmerism. Whenever mesmerism cures a disease, we are told that nature, imagination, faith, or chance effects the cure. It is never mesmerism: cannot be mesmerism. Yet strangely nature, imagination, faith, charms, would not kindly stop the disease while the doctors were carrying on their routine. Nature would stop it just when mesmerism was adopted.

The writer's remark about whatever Capt. Anderson may have done to enhance her present happiness, is an insinuation altogether unworthy, not to say of a gentleman, but of a man.

In No. XIII., Mr. Hollings relates a similar perfect cure in a working man, 37 years old, after seven years of ineffec-

\* See quotations from his antimesmeric pamphlet in Nos. XXIII. and XXIV. He calls mesmerism delusion of the devil, indecent, disgraceful, injurious, lascivious, libidinous, from the devil, a true devil, and, with phrenology, a fraternal spirit of uncleanness allied to blasphemy against the Holy Ghost.

tual ordinary treatment, blisters, embrocations, irritating ointments, leeches, and internal remedies, and after the disease had been pronounced, by two medical men in Leicester of extensive practice, "an *organic* affection of the spinal chord."

In No. XXVI., Miss Love, of Plymouth, describes her own case. She was said to have a "*spinal disease*" for eight years, and had submitted to rigorous cauterizations on two occasions, electricity, galvanism, not only without benefit, but with injury: and taken courses of medicines. In about six or seven weeks mesmerism began to give her a healthy appearance, improved her appetite and strength, lessened her pain, and caused her sleep to be refreshing: and her general health is now as good as it ever was.

In No. XXVI. are two cures, by Mr. Saunders, of the extremest spinal debility, and in one case with great pain: one young lady is now "the astonishment of all her friends," and the other, "quite a different person." There is another cure of "spinal irritation" and various other symptoms, in India, by Mr. Watkins.

In No. XXXI. is the cure by Lieut.-Col. Davidson of a portly woman, forty years of age, who had suffered from a spinal affection for twelve years, and been unrelieved by blisters, issues, &c., &c.

In the present number (XXXV.) will be found a beautiful cure, by Mr. Collins, of a case of spinal irritation and convulsions.

I must refer likewise to the striking cure of Miss Bernal, daughter of the Chairman of the Committee of Ways and Means in the House of Commons and sister of the Member for Middlesex. The disease was of the kind termed spinal irritation: only the chief suffering was higher up, more in the back of the head. Her debility and agony were intense. Her brother, Mr. R. Osborne, assured me she had not been able to see him for two years. Her whole train of symptoms, and the variety, severity, and futility of the previous treatment by several fashionable physicians, were detailed by herself, four years ago, in No. XVIII. She began mesmerism in despair: thought it an absurdity, and, like many others who have been cured with it, had not the least faith in it till after a time she positively began to mend. Neither time nor imagination had any share in her cure. Her recovery was complete and permanent. Yet I never produced sleep or sensible effect at my visits.

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VI. *Cures of Loss of Voice, Neuralgia, Spinal Irritation, excruciating Rheumatism.* By Mr. COLLINS, of Lincoln. Communicated by Dr. Elliotson.

"Elliotson at *supra*, article Bronchitis, p. 681. It is true that this writer has now deserted the path of legitimate medicine. But when he wrote the above, he was an oracle amongst us. How are the mighty fallen!"—Mr. L. Broke Galloway, Surgeon, Royal Regiment of Artillery, Devonport,\* in an article on Unhealthy Inflammation in the *London Medical Gazette*, June 20, 1851.† Editor, Dr. Alfred Taylor; proprietors and publishers, Messrs. Longman and Co.

The Park, Lincoln, 30th Aug., 1851.

DEAR Sir,—I beg respectfully to forward to you the following mesmeric cases, being a few only of those which came under my care when I resided at Liverpool; and, if you are of opinion that they possess sufficient interest to appear in *The Zoist*, and that the time which has elapsed has not rendered them ineligible to appear in that excellent and important publication, I would beg the favour of your kindly forwarding them to the editor.

You will be glad to be informed that your patient, my daughter Ellen, whose case is recorded in the third volume of *The Zoist*, continues quite well.

She and all my family feel a deep sense of gratitude for your kindness and liberality on that, as on other occasions, and I am,

Dear Sir,

Your most obliged and grateful servant,

JAMES COLLINS.

To John Elliotson, Esq., M.D.,  
London.‡

\* A little further this army surgeon writes thus, "I, Mr. Galloway, a very obscure individual, and no authority at all, take the liberty, notwithstanding, of throwing my hat into the ring, and asserting that all three,—blood-letting, mercury, and antimony,—are not only worthless, but mischievous agents in this disease" (bronchitis).—J. ELLIOTSON.

† I am not aware that I ever saw or had any communication of the remotest kind with this gentleman; yet his language would lead persons to suppose that we had quarrelled. I am not aware that I practise otherwise than my brethren, or than I ever did; except that I employ mesmerism also when I believe it may be useful. I am not aware that I ever was an oracle: and I should be very sorry to be considered one, or if what I may write or say should not be carefully weighed and valued at simply its true worth. I really think that, if I am so fallen, it is hardly noble in one holding rank in the British army to kick me after I am down and unable to help myself.—J. ELLIOTSON.

‡ The account of the beautiful cure of Miss Collins and the numerous exquisite phenomena will be found in No. XI. and XII., and deserves careful perusal, for it is a fine mesmeric study. This young lady has shewn her gratitude by bestowing the benefit of mesmerism upon others, and publicly recorded some cures; see in No. XIII. a cure of tic douloureux; and in No. XX. a cure of St. Vitus's dance. Mr. Collins has acted similarly, and published a remarkable cure

I. *Recovery of the voice.*

A young lady, now my daughter-in-law, in the spring of 1848, completely lost her voice for some time, probably from having taken cold. The physician who attended the family, a believer in mesmerism, but only very partially acquainted with the practice, made passes over her throat, but without producing any beneficial effect.

She therefore came to the residence of her brother, in Everton, in order that I might attend her.

I mesmerised her in the evening for about half an hour by passes in front, and rendered her drowsy, but did not send her to sleep. I then locally mesmerised her throat, and breathed upon it, but did not succeed in restoring her voice. The mesmerising was repeated in the evening, but with apparently no better success. I desired her not to return to Liverpool until I had seen her in the morning. On calling upon her I was delighted when she accosted me with her *natural voice, quite as full as usual*, and which I am happy to say she has *ever* since retained.

II. *Neuralgia.*

Mrs. Roberts, residing in Islington, Liverpool, informed me on the 27th October, 1847, that she had been a sufferer for a considerable time with *tic douloureux* on both sides of her face. The previous evening she had passed in great agony, and she suffered much this morning.

I mesmerised her by downward passes in front for twenty minutes; but, as this did not render her even drowsy, I locally mesmerised her from the top of her head, and along the lower jaw, terminating the passes at the chin. I also made passes along the whole trunk and limbs. She felt a pleasant glow in her fingers and in her feet, with a slight pricking sensation, but was unable to move either the one or the other till I relieved her by transverse passes.

I saw her again in the evening, and found she had had two or three smart twinges a short time before I called, but was then free from pain. I mesmerised her as before, and with similar results. That night she slept comfortably. She had had some pain for a *few* minutes at day-break, but went to sleep again and awoke *quite well*.

On the 29th, she went out, although the weather was cold and raw, and when I saw her at noon I was glad to find

of a twisted neck in No. XX. Both father and daughter have courageously and virtuously advocated the truth of mesmerism daily from the time of Miss Collins's cure, in season and out of season, and before violent opponents, whether in the medical profession or not.—J. ELLIOTSON.

she had not had the slightest pain since I last saw her. I, however, mesmerised her again to confirm the cure.

My stay in Liverpool was rather longer than a year after this period, during which time Mrs. Roberts remained quite well.

The only peculiarity in this lady's case was the delightful sensation, as she described it, of seeming to float, although not asleep, on the top of fleecy clouds.

### III. *Spinal Irritation.*

Miss Francis, a very respectable lady, one of the teachers in the Mechanics' Female School in Liverpool, had been suffering from spinal irritation and from convulsive fits, attended by great pain. The lady who sought my assistance forewarned me that Miss Francis had become exceedingly irritable owing to her affliction, and begged me not to be offended by anything she might say.

On the 20th March, 1848, I walked down to her residence, about two miles distant, and found her lying on the sofa in great pain, and very weak. She informed me that her medical attendant had recommended her to have mesmeric passes made along the spine. Instead of finding her irritable as I had been led to expect, she was calm, intelligent, and very lady-like.

As she was unable to sit or incline on a chair, I mesmerised her as she lay on a sofa, by passes in front along the body to her feet, also from the crown of her head along her neck and arms. This soothed her and relieved her pain. She became drowsy, but did not go into the mesmeric sleep.

The next day at noon I found my patient in bed, and very full of pain. After I had left her yesterday she had a severe convulsive fit, and another in the evening. She complains of being *very ill*. She had a blister on the back of the neck which was very irritating.\* I mesmerised her as before, and in about ten minutes she said the pain of the blister had entirely gone, and that she felt composed, comfortable, and free from pain.

On the 22nd, I found her in bed poorly and sick. She had had no fit since the 20th.

\* How many nervous diseases are made worse, how many patients cruelly and uselessly tormented, with blisters and other external irritants! Children with St. Vitus's dance and various other complaints of irritation are absurdly and wantonly agonized in this way; and yet the poor little creatures are far more sensitive than we are—feel far more pain from an equal cause, and have high feverish excitement induced. When I think of the cruelty inflicted with various treatment by medical men upon innocent little children, and to no purpose, I wish the complaints of these beings, of whom it was exquisitely said, "of such is the kingdom of heaven," were often left to nature.—J. ELLIOTSON.

Mesmerised her, as she lay, from the crown of her head to the ends of her fingers. As I made the passes she felt a smart twitching and throbbing in the fingers of her *left* hand,—the side affected. I left her free from pain and in better spirits.

From this period she continued to improve. Her appetite increased, and she was generally free from pain.

On the 28th she felt *quite well*, and was going into the country to her mother's.

In consequence of several changes in our residence, a letter, which Miss Francis wrote to my daughter, expressive of her affliction and of her gratitude for the benefit she derived from the blessed effects of mesmerism, has, I regret, been lost or mislaid.

I have not had the pleasure of seeing Miss Francis since her recovery, but I heard she was married shortly after her cure.

#### IV. *Excruciating Rheumatism.*

Robert Tedd, aged 32, a shoemaker, residing in North Terrace, Beau Street, Liverpool, a man of a naturally strong constitution, and whom I saw for the first time on Sunday, the 26th March, 1848: I learned that he had been wet through eighteen months before, and that this brought on severe Rheumatism. His left knee I found much swollen and bent, and he was in constant pain, so that he was unable to stir without a stick, and with it could only walk, or rather hobble, along for a *very* short distance.

Fortunately for this poor fellow, for he had a wife and a family of small children, his arms were not particularly affected, and, when he was placed upon his stool, he was enabled to work at the easiest part of his trade, namely, the making of children's shoes. He suffered so much pain, and had so great difficulty in getting up and down a few stairs, that his meals were usually brought to him as he sat at work, and from his stool he did not move except on the most pressing necessity.

*In six minutes I succeeded in sending him to sleep*, but he did not lose his consciousness. After mesmerising him for three quarters of an hour, a severe pain, which he had *above* the knee, gradually removed to *below* the joint, and *that* I took away by passes after I had awaked him.

Although I scarcely missed a day for seven months without mesmerising him, it will not be requisite to record every day's results, as they proved to be such as are well known to all mesmerisers.

30th. The pain which I had brought *below* the knee rose to the middle of the knee-joint, and was very severe. Whilst I was mesmerising it *descended again below* the knee, and I again removed it by passes.

31st. The pain continued at the centre of the knee-cap, but I brought it *below* the knee, somewhat lower than on the preceding day, with slight pains shooting still lower. As he sat he could move his leg backwards and forwards without the assistance of his right leg, which he had always been obliged to use, since his lameness, as a lever.

On the 2nd April there was a terrific storm of thunder and lightning. When it commenced he felt a severe pain over the cap of the knee, as if this had been beaten with a stick.

During the mesmerising the pain gradually *moved down his leg*, and settled in the *instep*, from which I afterwards took it away as before. He can now move his leg more freely.

4th. He feels better. The pain *followed my fingers* whilst I was making passes down the leg, and it settled across his *toes*.

5th. Has had a wretched night with pain in the left hip and along the thigh, but with scarcely any in the knee or leg. Removed the pain by passes: it seemed to *follow my fingers*.

6th. He rested well last night, and had little or no pain. The knee is less swollen, and he can stand more erect than usual.

8th. While he was mesmerically asleep, I *straightened his leg very nearly without causing pain*, nor did the pain return when he awaked. The swelling above the knee has nearly gone.

9th. Mesmerised him to-day from the top of his head down the spine, along the thigh, and over the knee. This brought so severe a pain in the hip and thigh as to awake him. He can move his leg more easily, and can stand straighter, but his knee is still weak.

13th. The pain has nearly gone; he feels stronger, and can *move his leg backwards and forwards with ease*. Walked this morning across the room *without his stick*.

14th. Mesmerised as before, but, when he fell asleep, I tried the effect of a horse-shoe magnet that would lift two or three pounds. This I held in my left hand, placing the North pole against the thumb of his right hand, and putting my fingers of the right hand to his eyes. His sleep was deeper than usual; and, when I awaked him, he felt a pain

for the first time *under* his knee. He told me he felt as though his body was consolidated into one immovable mass.

16th. He has more strength in his leg, and is able to stand nearly upright. When at work his leg was formerly drawn quite under, but now he can place it erect and keep it in the proper position for the performance of his work.

18th. I employed the magnet to-day longer than usual. The pain about his knees, particularly in the inside, was so severe as to awake him, and he anxiously enquired what I had been doing to him. Removed the pain by passes. He afterwards walked several times across the room without his stick.

21st. *He can get up and down stairs easily.* Formerly to get down stairs was, to use his own expression, "like taking his life." He complained of a sore throat from cold. I sent him to sleep again, and locally mesmerised the throat, and gave him relief. To-day I gave him mesmerised water for the first time.

22nd. Not so well to-day. His wife is dangerously ill, and he has had no comfortable rest during the week. Care and anxiety have had an injurious effect.

17th May. He is progressing, though slowly. He told me to-day he had been in the habit, in consequence of his pain and wretched nights, of taking 10½d. worth of laudanum a week.

He is now gradually leaving it off, having lately taken not more than two pennyworth in eight days. I earnestly desired him to leave it off altogether.

4th July. Last night he suffered the most excruciating pain, which wholly deprived him of sleep. The pain extended down the back, and along the left thigh and leg, to his great toe.

5th. He is in high spirits to-day, feels stronger and better than he has ever done since he was first attacked. *He walked down stairs without his stick.*

11th. His back is *quite straight*, and he can now see for the first time, for nearly two years, the distinct form of the cap of his knee.

From this period I discontinued taking notes, but I daily mesmerised him during my stay in Everton, from which I removed in November. He was then so much better as to be able to walk about the town on his business, and to visit the friends he had there.

I understand he left his residence shortly after I quitted the neighbourhood, and, though I have since made frequent enquiries about him, I have been unable to learn where he



is now living. He bore the character of being a steady, sober, and well-conducted man; he was much better informed than many of his class, and knew so much of music and singing as to have been engaged, on several occasions, as a choir and chorus singer. I felt a sincere regard for him, and was most anxious to benefit him.

JAMES COLLINS.

Lincoln, 29th August, 1851.

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VII. *Cure of large Polypus of the Uterus.* By JOHN ASHBURNER, M.D.

"Another and still more flagrant disgrace attaches itself to this, the greatest Society of the kind which has ever existed in this country (the Royal Medical and Chirurgical). Elliotson has been allowed to send a marble bust of himself to the Society, and this has been set up on a pedestal in the library! Yet this man is avowedly, as the editor of *The Zoist*, at the head of a band of mesmerists, homœopaths, and hydropaths.\* These are his friends, and these his followers, yet he is to be honoured with a niche in the society of Baillie, Brodie, Chambers, Travers, and the rest of the men who have graced, and not disgraced, their connexion with the Society. If, at the next session, this scandal is still witnessed we shall feel ourselves compelled to consider the President and Council of the present year individually and collectively responsible for it. What does a man like Elliotson hold in common with the fellows of the Medical and Chirurgical Society, that he should intrude himself in any shape upon their company? Let him have his bust in the Mesmeric Hospital, or gratify the homœopaths with it in one of their nosocomial parodies.

"We shall not allow the Council to shrink from their duty in this manner. We believe there is not a single licentiate or fellow of the College of Physicians, excepting only Ashburner and one or two other kindred creatures, who does not feel the position of Elliotson, as Harveian Orator, to have been a disgrace to the profession. At the time, it was said the order of rotation could not be disturbed. Since then, we believe the College have acknowledged their fault, by passing over the name of Elliotson, when it came to be his turn to be chosen an Elect. This is as it should be. The council of the Medico-Chirurgical Society are more fortunate than the College of Physicians, in being able to remedy their fault. They can do this in no other way than by summarily dismissing homœopathic fellows and mesmeric busts."—*Lancet*, August 30, 1851.

ONE Sunday morning, nearly nine weeks before Christmas-day, 1849, I was called from my bed to attend upon Mrs. T—, a milliner and dress-maker, who was said to be dying from a profuse hæmorrhage from the uterus. She lived then in Portman-street, and had been attended, as she said, with great assiduity and kindness by Mr. Humpage, of whom she spoke with much gratitude. He had professed himself unable to do more for her, and recommended that she should try to

\* Dr. Elliotson is not an homœopath, nor an hydropath. Mr. Wakley knows this very well. It is really not pretty to tell fibs. Besides, it looks as if Mr. Wakley does not find he gets on in his attempts to injure Dr. Elliotson by accusing that gentleman of being a mesmerist, and so resolves to try the effect of adding other accusations.—*Zoist*.

get admitted into the Middlesex Hospital. I found her feeble and blanched with loss of blood; a small weak pulse of 108 and a faltering voice accompanied this state. The odour from her person was very offensive, and gave some warrant to the idea which had been expressed that the disease was probably cancer. On examination, I found a very large polypus, of rather a compact structure, occupying the uterus and projecting into the vagina. I estimated the circumference of this tumor at about *ten inches*, and its length from the fundus of the uterus downwards at about *six inches*. The base of attachment was too broad to allow of the application of a ligature, and the operation of extirpation by knife would have been a wild idea. I commenced mesmerising by passes, and continued afterwards, touching the organs of Adhesiveness, to gaze into the right eye with a strong effort of will, to induce sleep. I failed in this object, although I continued operating upwards of two hours; but the hæmorrhage was almost completely arrested. I pursued the same treatment for six days, during which time the discharge had altered its character, and was so much diminished in quantity that the salutary change even on the countenance of the patient was very remarkable. She was gaining strength and could leave her bed. The offensive odour had left her person, and she was on the high road to recovery. I continued to mesmerise her for about an hour every evening, and did not repeat my examination of the tumor until three weeks had elapsed from the date of my first visit. To my astonishment, I found it *reduced to half its former dimensions*; and the patient was so much improved in vigour that she was able to superintend her business. In the course of another three weeks, during which I daily mesmerised her for at least an hour at a time, and sometimes continued pointing in addition for half an hour with the fingers of my right hand to her eyes, the tumor decreased to the *size and about the shape of two fingers*. In a fortnight more, the discharge having perfectly ceased, I made another examination, and found a healthy uterus, rather large in size with an unusually open os tincæ, but *no vestige of polypus*. Thus, in eight weeks was this woman cured of a very serious disease by mesmeric agency; and though, by pointing at the eyes, she was occasionally, and but occasionally, rendered somnolent, *sleep was never produced by all my efforts*. I succeeded in exalting her nervous power. There was exaltation of vitality. There was mental enjoyment; a countenance daily expressive of affectionate gratitude, but seldom a token of the approach of sleep.

How often are patients, who undergo mesmeric treatment,

anxious on the subject of sleep ! How often do they become impatient, declaring a conviction that they have given mesmerism a fair trial, since they cannot succeed in obtaining what they erroneously believe to be an essential condition of their cure. The result of many cases makes it sufficiently obvious that sleep is not necessary in order to effect a cure by mesmeric agency ; and, in order to institute an enquiry into the circumstances under which sleep would become an essential condition, we have not yet a sufficient number of statistical facts. As far as we hitherto know, a great deal would appear to depend upon the relation between the peculiar force inherent in the mesmeriser, and the peculiar aptitude of the patient to receive the impression of that force. In some of the cures of lumbago and rheumatism effected with astonishing rapidity by Mr. Capern, there was not only no sleep produced, but the pain was chased away by a few strokes of the hand. In like manner, I have myself repeatedly removed pain in various parts of the body from persons of a susceptible nervous fibre. Major Buckley has frequently, to my knowledge, done the same thing without the induction of sleep. It is a strong fact, bearing upon the question, that at a time when I was a great sceptic as to the power of his influence in this way, in the year 1845, he removed an intense head-ache for me ; and, when I told him that I was certain it would recur in ten minutes, for that it was dependent on a condition of stomach with which I was familiar, and which would be removed by a dose of calomel, he assured me that, if I would allow him to make a few passes along the abdomen, I should not require the medicine. Having no faith, I ridiculed his proposal : but, from a feeling of civility towards a most good-natured man, I submitted, and in a few minutes the passes had really the same ample effect as if I had taken a moderate dose of castor oil. The experiments of submesmerism, to which the ridiculous compound word *Electro-Biology* has been applied, are illustrative of the same general proposition—that sleep is not a necessary condition for the cure of disease by mesmeric agency. The wonderful efficacy of local mesmerism in the cure of severe acute inflammation without sleep, and the clumsy, unscientific arrangements of hydropathy, are additional proofs tending to the same point. In whatever mode and under whatever circumstances an ample and powerful development of Baron von Reichenbach's odic force positive is made to affect a patient labouring under pain or disease, whether sleep accompanies its presence or not, the cure is commenced, and, if the force can be kept in action for a sufficient space of time, the cure is effected.

The more I reflect on the subject of sleep, the more I become assured of the practical advantages of the theory which I have proposed in the fourth volume of *The Zoist*. All sleep results from an increased compactness of brain and nervous matter,—consequently, an attractive force is present and active among the molecules of that matter. Sleep results in different individuals from different quantities or intensities of the attractive force. In one the amount of power necessary to call into play the action of sleep may be very different from that in another. But the same force attractive which brings on sleep is the odic force positive of the Baron von Reichenbach,—the sleep-producing power of the pointed end of the rock crystal, of sulphate of alumina, of sulphate of soda, of sulphate of magnesia, of nitrate of potass, of the north pole of the magnet, of the downward mesmeric pass, of the fingers pointed a sufficient length of time to the eyes of a patient, or of the gaze of a mesmeriser whose mind is occupied with benignant feelings, or of the will of a mesmeriser directed by the same class of feelings. This mesmeric force attractive may operate on the nervous system of individuals in a more rude and clumsy manner by causing the eyes to look upwards strainingly, squinting at an object held or fixed a few inches above the forehead. This coarse and unpleasant mode of hypnotizing is, like the silly explanation which has been given of its *modus operandi*, just, only as characteristic of the low tastes of the badly organized brain from which many mean and unenviable feelings have emanated. The mode of inducing enlarged pupils of the eyes and the submesmeric condition—the first stage towards the approach of sleep—by the zinc and copper discs used by the American electro-biologizers belongs to the same class of agencies. All the phenomena of electro-biology can be produced on any individual who is susceptible of being brought to the requisite impressionable condition by the practice of any of those modes of mesmerising which have been known to us for a long time. Secrets are out of the question.

It is not necessary to point out here the analogies that exist between the effects of electric currents observed by Matteucci and other philosophers who have exercised their ingenuity in watching the physical phenomena of animated beings, and the facts developed by the students of mesmerism. The grand fact established by Faraday, that currents proceed in the gymnotus in a direction from the head of the animal to the caudal extremity,—that the cephalic extremity is the positive pole, and that the opposite extremity is the negative pole, was corroborated by Matteucci at Naples; and, notwithstand-

ing some curious facts on the production of sleep in India by upward passes observed by Dr. Esdaile, it may be assumed as a general proposition that the influence of the *odic* or *mesmeric* force acts in the great majority of cases more agreeably on patients and with more certainty in producing sleep, when practised in the direction from the head towards the feet than in the contrary sense. Matteucci speaks of the effects of the current in a direct course, and of those of the current in an inverse course. (See his interesting lectures *On the Physical Phenomena of Living Bodies*, published in French in the year 1847, and Mr. Noad's abstract of his ideas in a letter to me, inserted in a note in the fourth volume of *The Zoist*.) He points out facts very important for practitioners to remember: and I may remark on a circumstance very characteristic of the "*stupidities*" who oppose mesmerism and recommend the use of the electro-magnetic coil to their patients,—that they have for the most part either never studied the principle of the instrument they recommend, or know nothing of the proper direction of the current that would be beneficial to their patients. What could you expect of the refinements of medical study in a man, for instance, who would take a goodly quantity of blood from the arm of a woman who was dying of a rapid decline, and who actually died two hours afterwards? It is easily understood why such men oppose mesmerism. They have only to blunder through life, giving way to the feelings engendered in such heads as they possess, by the baneful influence of competition. They cannot have the patience to sit pointing with their fingers for one hour or two hours at a time at the eyes of a suffering fellow being, even if by such means they could cure cancer: nor could they have the patience to labour hard in making downward passes along such women as have the misfortune to fall under their treatment for inflamed veins of the womb and puerperal fever, of whom they could thus save numbers, and from whom they should enjoy a specific reputation for having lost more than their fair share. The patience, perseverance, and ardour for the good of the patient required in some anxious cases of mesmerism are enormous. Every mesmeriser should reflect on the importance of his or her mission. I hear of many persons, who are well remunerated, becoming listless and indifferent over their work. No one should undertake the duty whose zeal and energy are apt to become languid. It may be very tiresome to go on making slow passes for a length of time: but then it is known that every pass is doing good, is perhaps saving life, in a case where there is no other help. In the last stage of typhus fever, in otherwise hopeless cases of scarlet fever, I

have wrought hard for hours, making passes; and have saved life where the case was out of the reach of the common appliances of medical art. Certain men and their slanderous abettors may after this glorify me with the name of quack, but they cannot take from me the power of studying the researches of Matteucci and Von Reichenbach, and of arriving at convictions which will lead to the improvement of the science of medicine.

The physiological phenomena that are noted by Matteucci as attendant upon the direct and inverse electrical currents are of great importance to the students of mesmerism, for they illustrate curiously some of the facts we have observed, and are corroborative of Von Reichenbach's philosophy in offering striking differences between mesmeric and electric agencies on the nervous system. On a future occasion I shall enlarge on this subject. At present I have room only to notice very briefly some facts which I have observed during the time I have mesmerised certain patients by pointing at their eyes with two fingers—a mode I learned originally from Dr. Elliotson,\* and of the value of which I entertain a very high opinion, although it is inapplicable in numerous cases. To illustrate the value of this method of mesmerising, I may state that it gives us a test by which we may ascertain the amount of beneficial influence we may have been able to establish towards the cure of disease in any given case in which it is not easy to obtain the sleep.

Mr. Decimus Hands sent me a case of hypertrophy of the heart which he wished me to examine: and, as it seemed very difficult to produce the slightest mesmeric effect upon her, he was desirous that I should try my power of mesmeric agency. She will probably be referred to as a cure among the patients of the Mesmeric Infirmary, for I have transferred her to that institution. I found she had been examined by Dr. Elliotson, and declared by him to have an over growth,—an hypertrophy of the heart, and there can be no doubt as to the nature of her disease. Her name is Isabella Cathie, and her state of wretched health prevented her from earning her livelihood by needlework. I lost sight of her soon after she began to attend: for, though she could not easily be put to sleep, she was very amenable, in the waking state, to the influence of the silent will; and she complained that I made her perform many ridiculous tricks. After many months Isabella got worse, and made her appearance again; for she had not found the same benefit elsewhere that had attended

\* See *Lect.*, No. VI., pp. 197, 233, 235.

my efforts to do her good. For three months she came pretty regularly at nine o'clock every morning: and, having seated her in an easy chair, I pointed my middle and ring finger to her eyes for an hour daily. At first there was little perceptible effect upon the eyes. But in the course of a fortnight the pupils began to dilate; the right eye looked at the point of my finger, but the left eye wandered away further and further from me, sitting as I was at her right side; gradually the whole head with an extremely slow action turned in the same direction. Where this phenomenon obtains, the sleep is very difficult to induce: the repulsive agencies of the brain would seem to combat with the influence of the mesmeriser. I believe that, however powerful may be the curative influence of the mesmeric or odic positive force, delivered to the eyes from the fingers' ends, there is a repulsive agency in the direction of the fingers, the polarity of which is overcome and reversed in time in those cases in which sleep supervenes. Isabella's right eye closed in the course of two months: but the left remained open, curiously contracted by an effort to close, and the aperture assuming a circular form of the size of a threepenny piece. In another fortnight, the aperture gradually narrowed and lengthened, the pupil being much dilated; a yawn succeeded, a slight somnolence, and then a wide awake state of both eyes. This patient was never put to sleep, but she felt so much recovered that Dr. Elliotson could detect no vestige of her former disease. I recommended her attendance at the Infirmary in Bedford Street to confirm her cure, as I was leaving town for Brighton. When after long and patient repetitions of this mode of mesmerising no sleep is induced, I consider the conditions of submesmerism as evidenced by the dilated pupil, the yawn, and finally, the tendency of the eyelids to approximate and grasp spasmodically, sufficient for the purposes of cure. If I had mesmerised Isabella for three months more, I might have probably made her eyelids fast and put her into a mesmeric sleep.

In a deplorable case of epilepsy, in a boy 19 years of age, I worked for five hours and a quarter one day, pointing to his eyes. Although the pupils dilated often, they contracted again, and threatened to wear out one's patience. The approximation of the lids of the two eyes played at see-saw. First one was nearly closed, while the other remained open; then the open eye closed, and the other slightly opened; until at last they both closed together spasmodically, and the boy slept. He, who had had three or four fits every week, had none for a year, and then only a slight one from error of

diet, &c., and the recurrence of it was entirely prevented by mesmerism.

In a case of epilepsy of long standing, treated unsuccessfully by numerous medical men, the young lady was mesmerised by me for upwards of three months for an hour each time, and occasionally twice or thrice a day. She offered the same phenomena with the pupils and eyelids as Isabella Cathie for upwards of two months. At last the changed condition manifested itself, harmony was established between the eyes, and they both consented to close spasmodically together. One day I was upwards of an hour pointing with the fingers and watching the see-saw of the lids until they both closed together; the next day I put her to sleep in a little more than six minutes. Her recovery commenced from that moment. The sleep is important when it can be obtained, but it is not essential for a cure. In like manner, I am pleased to find a deep sleep supervene, because I know that a deeper tone results, and the restoration to health in all cases is but a restoration to a condition of tone. So it is better to find a patient, who is unable to open the eyes and to proceed into a deep sleep, continue to proceed into a condition of rigidity, because that state is a proof of encreased healthy tone. I have at present a case which I snatched by the agency of mesmeric passes from the last stage of typhus fever, in which the patient, a boy 11 years of age, was in muttering delirium with sleepless nights; passing urine and feces involuntarily; his abdomen was tympanitic; his mouth and tongue black and encrusted; his pulse weak, at 120. He was picking at his bed clothes, and approaching with rapid strides to the last moments of existence. All the appliances of the medical art had been had recourse to in vain. This case is adduced to illustrate the fact that a patient can be put to sleep with ease by pointing the fingers to the eyes; that that patient may be in the state of the second consciousness, forgetting when awake all that passes in his presence during sleep and all the conversations he has held in the state of sleep; and yet, though the sleep is effecting a cure, it is not a complete and satisfactory mesmeric sleep, for one eyelid is more closed than the other, and he becomes wide awake in a few minutes if the passes or the holding the fingers to the eyes be discontinued. I hold the fingers to the eyes daily for two hours, and he is mesmerised a good deal besides; but I shall not be satisfied with the mesmeric condition of my little patient until I have his eyes closed in harmony. If he gets well before that event, mesmerism will have cured him of typhus fever of a grave character, succeeded by large abscesses,



originating in deep-seated inflammation of the absorbents of the right thigh, and occupying successively the thigh and hip-joint; then the tibia of the same limb; then the cellular parts above the knee. Before the full development of these, a large abscess had appeared under the jaw. Then the mesentery, perhaps affected with tubercular disease, was the seat of small abscesses which found an issue by the stomach and by the rectum, leaving the boy a victim to peritoneal inflammation, the agony of which was completely relieved by tractive passes made with my right hand; previously to which operation, no pressure could be borne anywhere on the surface of the abdomen. Notwithstanding all this, I do not consider this patient as satisfactorily influenced for a perfect cure. If he were left as he is, he would die a cripple from the victory which tubercular disease would inevitably obtain over him. If the medical profession were not arrogantly insane on mesmerism, they might be challenged to produce such another case. Even now, I would defy them all to cure his morbus coxæ without the aid of mesmerism; and with it I shall have the gratification of seeing him walk as well as any of them. Let them rave, and call us quacks, or whatsoever they please; let them by detraction and slander injure our reputations with the simpletons of the silly portion of the world: their ignorance and their brutality may last as long as their *Lancets*, but time is too strong for them; and, when they are all forgotten, the blessed truth of mesmerism will remain.

JOHN ASHBURNER.

65, Grosvenor Street.

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\*\*\* Let those who grossly abused and unfeelingly ridiculed Miss Martineau because she was cured with mesmerism of an agonizing uterine disease, which had confined her to her couch for five years, was pronounced by one of the most renowned obstetric practitioners to be incurable and not likely even to be much relieved, and had not yielded at all to ordinary medical treatment continued for years, now reflect upon their folly and cruelty. Let them view her case and the splendid history just detailed by Dr. Ashburner side by side and blush. Her case was enlargement and induration of the womb, with polypus. The whole of the most interesting history of her disease and cure, and of the sad conduct of her medical attendant, will be found in No. IX.: and a notice of the permanence of her cure and the falsehood of medical reports that she was not cured will be found in No. XII. The *Athenæum* also treated Miss Martineau disgracefully.

In No IX. is also a remarkable and rapid mesmeric cure of agonizing enlargement and chronic inflammation of the womb, with two ulcerations, after the failure of leeches every four days for many months, various medicines, large quantities of morphia which nearly drove her mad, and an opinion from her medical attendant, Mr. Taylor, of Brighton, that he knew not what more to do, and that she would never be able to walk again, except about the house. This gentleman did not behave like some medical men. When his permission to try mesmerism was requested, he gave it with a laugh, saying mesmerism would do neither good nor harm. Some would have fallen into a wild fury: some would have declared that, though they confessed they could do no good, and should make no further attempts, yet, if mesmerism were tried, they would never attend any more, even to prescribe an aperient or an opiate, or anything else, to lessen the sufferings of the patient.—*Zoist*.

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VIII. *What is a Magazine? A reply to Blackwood's question, "What is Mesmerism?"* By ANTI-GLORIOSO.

"Cette considération est une de celles qui m'ont obligé de vous dire quelquefois, que l'on est *plus souvent dupé par la défiance que par la confiance*."—*Mém. du C. De Retz*, liv. ii., p. 115.

TO THE EDITOR OF THE ZOIST.

SIR,—The old Cardinal, whose sagacious remark is quoted above, was deeply read in human nature. Mixing largely with all ranks and characters, and placed by his position behind the scenes of political life, he obtained an insight into the motives that regulate men's conduct, and was able to appreciate at their real value the sincerity and truthfulness of their professions. Tiresome as his Memoirs often are from their detail and prolixity, they abound with observations which relieve the weariness of the narrative and catch the reader's attention by their acuteness. De Retz, in fact, in commenting upon others, looked as often into his own heart: not over virtuous himself, he well understood the weaknesses and vices of his cotemporaries; and his maxims, if collected together, would serve as a useful little text book for a young diplomatist: and never did his experience lead him to form a juster conclusion than when he teaches, that men by their extra-cunning and over-suspiciousness are *more frequently duped and misled*, than when, in good faith themselves, they trust to the good faith and honesty of their brethren.

What is Mesmerism? asks Blackwood in a discreditable

article, which has appeared in a recent number, strongly corroborating by its contents the justice of the Cardinal's apothegm. What is a Magazine? I ask in reply, that we should reverence its dicta as an authority, especially when the writers exhibit a palpable unacquaintance with their subject. Indeed, I am sorry that old Ebony should have thus joined the common herd of slanderers: his pages were worthy of something better: coarse as he often has been, Christopher North used to love the truth, and to scorn an attack upon a weaker party. And in the present day he should have doubly paused, before he hastily committed himself to an adverse judgment. As a reader, therefore, who has long delighted in the racy volumes of Blackwood, I must repeat my regret at the appearance of this article. Moreover, it is a retrograde movement. In 1837 and in 1845 there were promises of sounder notions in this Magazine. While the world has been marching forwards and mesmeric facts converting thousands to their truth, how is it that our ancient friend has thus stumbled into a pitfall? Some disappointed doctor must have been dabbling in the matter.

But our question is, What is a Magazine? A Magazine is in several respects not unlike Mesmerism, being dependant upon the manner in which it is conducted and the purposes to which it is applied. The Editor of a Magazine, like the conductor of a mesmeric exhibition, may pander to the vulgar taste of the public, may delight in *charlatanry* and dishonourable trickery, may suppress or disguise or distort a fact, and rather consult his own interests than the interests of truth and science. The Editor of a Magazine may know just enough of his subject to be able to impose upon the ignorant and unwary; and what he wants in study, he may make up for by impudence and falsehood. The Editor of a Magazine may care nothing for the great cause which he professes to advocate, and may be seeking only to fill his pages or his pockets, rather than the minds of his readers with information and facts. Thus it is, that the best of Magazines may fall into the worst of hands, and its columns be abused and perverted; though the principles, upon which it started, may be most sound, and their truth more indubitable than ever: we can assure the superficial writers in Blackwood, that most of the above remarks will apply to the practice of mesmerism.

The article under consideration consists of two parts: first, the paper of an "excellent correspondent," who favours the public with his notions on Mesmerism: and secondly, a postscript by the Editor, or rather by some coarse-minded

writer whom the Editor in an evil hour permitted to supply his place.

I. "Our excellent correspondent," to judge from internal evidence, is a practised writer, and competent to furnish an agreeable article upon a subject with which he is really conversant. It may be a mistake, but I should almost say that his hand has appeared in Blackwood before. Be that, however, as it may, he is clearly out of his depth on this question. It would seem probable (from his visit to Adolphe and from other points) that he is a resident in the country; that there some old fashioned notions cling to him, for instance, a great dread of "consequences" at every discovery;\* that he comes up to town once in a while to rub off his annual incrustation of rural rust; that in London he mixes with a set of *demi-savans* and *demi-philosophers*, men who have just a sufficiency of curiosity to tempt them to look at the outside of a truth, but neither the courage nor honesty to follow it thoroughly out, finding much charm in a novelty, but no charm in patient, persevering investigation. From these men, our writer picks up a strange medley of belief and scepticism, and amongst other topics he hears the subject of mesmerism started, and is of course influenced by their inconsequent views;—he returns into the country half laughing and half astounded,—sees Adolphe by accident,—hears of exaggerated claims and meets with undoubted failures,—listens to some apothecary's verdict, and compares that oracle's shake of the head with the sneering smiles of our London *literati*,—begins to think that he now knows a little of physiology,—takes up his pen and writes an article for Blackwood on the nature of man,—a study that might well task the powers of the most gifted—and having thus quitted subjects respecting which he does know something, for one on which he absolutely knows nothing, he becomes an additional example of the wisdom of De Retz's saying, that men are more frequently the dupes of their own distrust than of a confiding credit. Of course, the above is an imaginary picture, and yet may not be very far off the truth: at any rate the reader may be assured that it somewhat represents the fashion by which many an anti-mesmeric critic has been manufactured.

The article itself is as illogical a production as ever fell

\* The peculiarity of some minds is at every discovery only to see evil. Thus Gas was to burn down every house and city: railways to be a convenient means of transit for rogues only; steam vessels to bring a foreign soldiery to our shores. What were not the "consequences" that were to arise from chloroform, machinery, &c.; and so with mesmerism: it is not the mighty benefits, which have actually occurred at which these alarmists look so much, as at a few improbable and contingent evils.

from pen of schoolboy. No reference is made to the remedial powers of mesmerism, to its aid in surgery, or to the marvellous operations of Dr. Esdaile. *Two* points are presented for consideration, and strictly speaking little more: and yet the article is headed, "What is Mesmerism?"

1. The point that the writer takes upon himself principally to examine is the nature of clairvoyance: and this, which is but one department of mesmerism, he treats as if it were the whole matter; and here he talks the wildest nonsense. His conclusion seems to be, that either clairvoyance must be a nonentity, or that the clairvoyant possesses a kind of "omniscience" and "omnipresence," an "ubiquity of spirit,"—and a "spiritual power;" that a somnambulist must be "an inspired person," "being in the spirit and not in the body,"—and so forth. Surely, some intermediate position might rather be imagined,—something between two such wide extremes. Mesmerists are occasionally described as unsatisfactory reasoners, but no mesmerist that I am acquainted with could write more illogically than this. From the non-existence of nothingness to the omniscience of inspiration or of Deity, there is a vast interval, and room for infinite degrees of power. Does our physiologist, for instance, know accurately the nature and powers of the nervous system? Is he acquainted with the action of the brain on the optic nerve under every circumstance? Can he decide whether the retina be indispensably necessary for the purposes of sight, and whether there may not be some property in the brain or in the nerves, analogous to an electric force, which is capable of being brought forth and set into motion in certain abnormal conditions? These questions might be multiplied, and should be all answered before a writer jump, in one step, not from the sublime to the ridiculous—but from omniscience to imposture. That clairvoyance is a fact in nature, I have not a shadow of doubt. Even Dr. Maitland, no friend to clairvoyance, admits in his pamphlet on Mesmerism that "when every allowance has been made, and every mode of escape has been tried in vain, the plain fact remains, that unless these "stories (respecting clairvoyance) and hundreds like them, "contain much wonderful truth, many persons who have been "hitherto considered respectable for character, station, and "talent, are either cheats or fools:"\* but that, therefore and in consequence thereof, the clairvoyant is proved to be an "inspired person" is a conclusion that may suit this young

\* See "Enquiries relating to Mesmerism," by the Rev. S. R. Maitland, D.D. p. 43.

student in physiology, but will hardly accord with the severer rules of true science. What indeed may be the nature of clairvoyance is a point *adhuc sub judice*,—and long likely to remain so. Professor Gregory gives one theory; Dr. Haddock of Bolton his theory; and other mesmerists their theories: the materialist has his notion, and the psychologist his: but after all we know little more than that clairvoyance stands forth as a proved fact in physics. The powers of this faculty may perhaps be overestimated by some ardent believers, both as to their reach and their intensity: it may be a vision, not susceptible of being exercised in clear continuous action,—irregular, uncertain, and easily exhausted; coming forth by fits and flashes,—catching a bright gaze for a moment and falling back into an indistinct glimpse or lustre,—but that to some extent or other, and with a certain *quantum* of living force, the thing itself does exist *in rerum naturâ*, is a point, that must be regarded as settled,—or there is an end of all credibility in human evidence for ever. Our writer, of course, if he be so minded, may deny that there is a sufficiency of evidence to prove the reality of this alleged faculty: but then he must be so obliging as to inform us next, what amount of evidence or what class or accumulation of witnesses would satisfy his mind on any given subject,—say as to a miracle—or rather as to any wonders in nature or science, into which he had no opportunity of making personal investigation. I repeat it, let him first determine the ratio of testimony which he would demand as needful towards a credence of any other marvel,—and then let clairvoyance be tested by the same rules and procedure however stringent: but do not let a critic, who professes to instruct the public mind on the subject of mesmerism, be frightened out of his wits by vague notions of materialism, or again put his pen to insufferable trash about omniscience, omnipresence and inspiration. Well, indeed, may that most accomplished writer, Sir Bulwer Lytton remark, “Who shall judge of that power of which he knows not the element? or despise the marvel of which he cannot detect the imposture?”\*

This writer, indeed, is so bewildered between spiritualism and materialism,—that, while in clairvoyance he would bring in a supernatural spiritualism to override the material, in the influences produced upon the lower animals he sees the doctrine of “mind-communion by rapport” greatly modified, if not quite “annihilated.” “In what manner do the mesmerisers of mad bulls and savage dogs enter into the *animus*

\* Harold, vol. ii., p. 57.

"of the animal they may make submit to them?" How cunning at fence our author is! He overthrows the materialist by arguments drawn from the doctrine of spirit: he dashes the unhappy spiritualist to pieces by asking where the mental action is to be found with regard to the bull and dog! Here is a fearful dilemma: it is difficult indeed to tie down such a Proteus: and yet for a spiritualist himself escape from the inference is not impossible; whilst to the pure materialist the answer is plain and easy. The true mesmerist, then, regards all the primary effects,—all that may be classed under the title of *lower* phenomena, as simply the result of matter acting upon matter, *i. e.*, of one body acting upon another, through some physical medium: in respect to the *higher* phenomena, the question may be called an open one; here *it may be possible* that spiritual or mental influences intervene; but, whether they do so, or not, (and some of us think one thing, and some another,) no mesmerist of any authority considers that our first or lower order of facts are anything else than the results of a purely physical action, though here and there they may be often greatly aided by the power of imagination. And so much for the "wonderful inconsistency in the advocates of our science,"—an inconsistency which has simply taken its rise from the confusion of ideas with which our writer is himself perplexed.

2. The remaining point, to which this writer directs his attention, is the way in which mesmerism is or *may be used*. We must "look to consequences," he says: "what will become of us under its workings?" "it is a fearful power in evil hands:" and so on. Now here the point to notice is the author's once more illogical conclusion. I am myself no admirer of public exhibitions of mesmerism, and no friend to an unnecessary exercise of the power: but this is beside the purpose,—or rather proves the propriety of the practice being more regularly studied by the scientific and the competent. In short all his arguments apply to the *abuses* of mesmerism,—upon which we are agreed: but what a view to take of a great physical truth! The same pen, with which our writer wrote this inconclusive essay, might have been either employed in the composition of the noblest treatise of morals or of the foulest personal libel: and the very same argument may run through the whole range of nature; everything may be abused; everything may be a "power of evil in evil hands." One is sick of such nonsense: let us, therefore, make the argument personal or rather professional, and see if the writer can understand us.

Is "Correspondent" a Clergyman? Would he have the question, "what is Christianity," answered by reference to Johanna Southcote and the ravings of some field preacher, or rather by his own orthodox and articulated theology?

Is he one of the Faculty? Would he have the practice of medicine estimated by the advertisements of an itinerant quack, or by the careful diagnosis of the educated physician?

Is Correspondent a Barrister? Would he wish for an opinion of English Jurisprudence to be formed from the pettifogging tricks of a needy attorney, or by the decisions that emanate from Westminster Hall?

This is the way in which Mesmerism, or any other *Iam*, is to be tried; not by the injudicious proceedings of *soi-disant* friends—but by the sober and scientific conduct of its recognized advocates.

If then this "excellent Correspondent" wishes to know "what is Mesmerism," let him go to Mr. Parker, Surgeon, Exeter, who, in addition to numerous most important cures, has performed upwards of 200 surgical operations without the patients' feeling any pain whilst under the influence:—let him go to Mr. Chandler, Surgeon, Rotherhithe, and hear his description of successful treatment:—let him go to Mr. Tubbs, Surgeon, Upwell Isle, Cambridgeshire, and learn what that able practitioner has effected in Neuralgia, Rheumatism, Ophthalmia, &c;—let him go to Dr. Storer, Bristol,—to Mr. Wagstaff, Surgeon, Leighton Buzzard,—to Mr. Mott, Surgeon, Brighton,—and learn their evidence in the matter:—let him go to the Mesmeric Infirmary in London, and witness the sick relieved and cured, by the admirable exertions of Mr. Thomas Capern, and under the supervision of Dr. Elliotson, Dr. Symes, (a most able friend to the cause,) and other medical members of the committee:—let him go to the Mesmeric Hospital, Calcutta, and be instructed as to the prodigies performed under Dr. Esdaile's surgical skill:—but do not let him go to Adolphe and regard the exhibition of that somnambule as a proof of what mesmerism really is,—or estimate the phenomena which he witnessed at Dr. Elliotson's (mere accessories to the treatment, and curious as developments of mesmeric action), as if they were the "Be-all and the End-all" of the science,—and overlook the cure itself, which was the great point of interest in the cases exhibited,—and the fact, as I have been informed, to which Dr. Elliotson himself primarily directed the attention of his audience.

If then I were asked, "what is Mesmerism," instead of



writing fustian about omniscience, or alluding merely to any evil method by which its influences might be abused, (a quality which it shares in common with every other "good and perfect gift which is from above,") I should say that mesmerism was a power by which phenomena such as clairvoyance, extasis, exaltation of the senses, sleep-waking, or somnambulism as it used to be called, rigidity of the muscles, catalepsy, complete insensibility, and many other peculiar manifestations that have all occurred spontaneously in the human frame, and been recorded by writers before Mesmer was born, might be brought on as it were by an artificial process, and made to prove the harmony of nature in its operations; and that under its action such a change was wrought upon our system, that diseases, hitherto intractable, could be often greatly relieved, and in some cases completely cured; while the insensibility to pain was so complete, that operations, dangerous under chloroform, might be performed with safety and without the patient's cognizance.

This would be my delineation of this mysterious agent,—short indeed, but far more correct than the lengthened description furnished by Blackwood's correspondent, a gentleman, who "neither believes nor disbelieves,"—a curious state of mind for a self-constituted public instructor. In taking leave, therefore, of our worthy scribe, let me give him one hint. If he must write, let him write on a subject with which he has at least some slight acquaintance; let him, with the fair friends of the Vicar of Wakefield, discuss "*pictures, taste, Shakespeare, and the musical glasses*;" in short, any thing but a great Truth, respecting which his habits, his experience, and his friends have retained him in a melancholy state of ignorance, of which a well educated man ought to feel somewhat ashamed. But, after all, it is easier to smile with one's acquaintance at the zeal of the mesmerists, and to secure a reputation for knowledge without its labours, than to advocate an unfashionable discovery: so magnetizers must bide their time—and make up their minds for more unfaithfulness and time-serving.

II. The Second Part of Blackwood's paper consists of a Postscript by a Sub-Editor: a disgraceful production, vulgar-minded, and full of misrepresentation;—for the appearance of which the respectable proprietors of that Journal will one day feel sorry. It begins with a gross misstatement; an unintentional one perhaps: but the ignorance, that dictated it, is not excusable.

The writer says, "No person was ever magnetised, when "totally unsuspecting of the operation of which he was the

"subject. This is conclusive; because a physical agent, which "never does, of itself and unheralded, produce any effect, is "no physical agent at all." Now whatever may be this writer's limited acquaintance with facts,—or whatever he may have been informed by some aged and angry apothecary, (for it is these old gentlemen who try to keep mesmeric practice down,) I beg to inform him, that his statement is incorrect. A writer should be more cautious in throwing off dogmatic and general positions. Experienced mesmerisers, and men competent to form a judgment, could tell him that many persons have been "magnetized" when totally unconscious of the operation. I have myself mesmerised parties under such circumstances, with the fullest success. But I name not myself only: the thing is notorious to all our best and most practiced operators; and I have long ago contended that this is "*conclusive, because a physical agent which unheralded "does of itself produce an effect,"*" is already proved to possess an ascertained existence. I perceive, however, that Blackwood's argument is the one most recently adopted by Antimesmerists. But they are as much mistaken on this point, as they are on every other. Facts are against them; but none are so ignorant as those who will not learn.

The writer of the Postscript then speaks of the "magnetic superstition,"—of men's "infatuation" for it,—and of the mesmerised party being in a "disgusting condition:" surely, most unbecoming language for a respectable journal to employ, in reference to a medical appliance, which has received the sanction of men of approved science, and been advocated from motives of the purest philanthropy! I am not aware that any one ever recommended mesmerism as *per se* either pleasant or desirable. *Mesmerism is a remedy for sore disease:* and, like other remedies, may be placed in the category of things not agreeable in themselves, but chosen as preferable to greater evils.\* And the "infatuation," with which it is regarded, is simply analogous to the infatuation with which men regard any other system, by which they may escape from a dreaded illness or acute and protracted pain. And as to a "disgusting condition:" which is the condition, most shocking to witness, the convulsions of an epileptic, the paroxysms of mania, and the racking agonies of tic,—or that tranquil healing sleep into which the manipulations of the mesmeriser lull the patient? Certainly, if we must speak of "disgust," I feel infinitely more disgust at the cold-blooded

\* Is a course of calomel a thing pleasant in itself? or salivation, or blisters, cuppings, leeches, and moxas? or have we a "superstition" for excisions or amputations, &c.?

heartlessness of medical men, who, being aware of the alleged virtues of mesmerism, can yet allow their patients to suffer on, and not even recommend a trial. However, these things are matter of feeling, respecting which the sick themselves or the friends of the sick must now make their choice. At any rate I have made mine; and, while I neither wish to be mesmerised myself nor to mesmerise another, when we are both in health, I am but too happy in times of illness to call in the "medical hand" of the mesmeriser, and to thank God for a provision of nature by which some few of the evils of life may be at least relieved.\*

"How then is this *miserable nonsense* to be disposed of?" asks the Postscript in conclusion. There has been a time when Blackwood could speak in a more humanized and Christian tone.

*Blackwood in 1837.*

"Animal Magnetism now comes before us as a science, founded upon natural laws, gathering round it new proofs the more closely it is examined, and substantiating its claim to be considered the greatest blessing ever vouchsafed to mankind." Vol. xlii., p. 384.

*Blackwood in 1845.*

"The production by external influence either of absolute coma or of sleepwaking . . . has been too lightly estimated and too little examined. This alone is apparently so connected with the mainsprings of sentient existence, as to deserve and demand an impartial and persevering scrutiny." Vol. lvii., p. 241.

I recommend the above passages to the consideration of the Editor, before he again commit his Journal to the rash conclusions of his Contributor, or to the *ipse dixit* of some distempered Doctor. The *litera scripta* of the sceptic will remain an irrevocable blot in his pages that future convictions will in vain endeavour to erase: and as to the "force of public opinion" which he would evoke as an extinguisher of our science, he must learn that public opinion is all the other way. Public opinion may reject the vulgarized tricks of an exhibition: public opinion may look with a forbidding eye

\* These writers seem to imagine that mesmerists take up our science for pure pastime, and without any good or definite purpose. But there is nothing which our approved writers more condemn than useless experimenting. Professor Gregory, our latest authority, observes that "Animal Magnetism is not a toy, not the amusement for an idle hour, not a means of gratifying a morbid craving for novelty, or for the marvellous. All such uses I abjure as abuses. Neither is it a thing to be exhibited to gaping crowds for money." p. 335. Mr. Sandby in his work, "Mesmerism and its Opponents," speaks very strongly in the same way; see page 217. Dr. Elliotson, Dr. Esdaile, Dr. Hufeland, and every writer of character deprecate an improper and unnecessary exercise of the power.

upon idle and improper experiments: but public opinion is beginning to cry out, in words that will soon thunder at the doors of every medical practitioner, that for the chamber of the sick, for the knife of the surgeon, and for the wards of an Hospital, Mesmerism is an auxiliary which must no longer be neglected: and, if Blackwood again attempt to prevent such a merciful exercise of the power, "public opinion" will ask "What is a Magazine," however able it may be in various other respects, that we should attend to it in preference to the facts of experience and the demands of common humanity?

I am, yours, &c.,

ANTI-GLORIOSO.

P.S. Let me take this opportunity of correcting a misstatement that appeared in your last number, in my notice of the "Letters on Animal Magnetism," wherein I taxed Professor Gregory with a "prudential reserve" in regard to his belief of Mesmerism. From conversations that I have had with a few Scotch friends, I learn that Dr. Gregory has spoken out for some time in the Northern Capital. It might have been wished that his adhesion to the cause had been better known, and at an earlier day, amongst us here in London;—but, however, it is certain that he openly declared his convictions to his brethren at Edinburgh a few years back: and I therefore retract my observations on this point, with a regret that they were made. But, on the other hand, I feel more than ever convinced that there existed no disposition on the part of the Chemical Professor to do full justice to *The Zoist*. There are those who try, however cautiously, and rather by *inuendos* than by plain speaking, to keep *The Zoist* back, (their efforts are in vain;) and from these unfriendly mesmerists the Professor may possibly have received an impression. This is mentioned not from an unkind feeling to him, but for the sake of putting him on his guard for the future.

A. G.

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IX. *Remarks upon an anonymous account in Blackwood's Magazine of a visit to Dr. Elliotson's house, permitted six years ago to a stranger.* By Dr. ELLIOTSON.

"But to speak my mind freely on the subject of consequences, I am not so scrupulous in my regard to them, as many of my profession are apt to be: my nature is frank and open, and warmly disposed not only to seek but to speak what I take to be true, which disposition has been greatly confirmed by the situation into which Providence has thrown me. For I was never trained to pace in the trammels of the church, nor tempted by the sweets of its preferments to sacrifice

the philosophic freedom of a studious to the servile restraints of an ambitious life; and, from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself that the life and faculties of man, at the best but short and limited, cannot be employed more estimably or laudably than in the search of knowledge; and especially of that sort which relates to our duty and conduces to our happiness. In these enquiries, therefore, wherever I perceive any glimmering of truth before me, I readily pursue and endeavour to trace it to its source, without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of every thing which is true as a valuable acquisition to society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever; for they all partake of one common essence, and necessarily coincide with each other; and, like the drops of rain, which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."—The Rev. CONYERS MIDDLETON, D.D. *Free Inquiry into the Miraculous Powers, &c.* Preface, p. vii.

"But truth was never known to be on the persecuting side, or to have had any other effect than to promote the general good and to co-operate with heaven itself in bringing us still nearer to the perfection of our being, and to the knowledge of that eternal rule of good and ill, which God originally marked out and prescribed to the nature of man. Let the consequences then of truth reach as far as they can: the further they reach the better: the more errors they will detect, and the more they will dissipate of those clouds and mists, in which the crafty and interested part of mankind are apt to involve and disguise the real nature of things from the view of their fellow-creatures."—*Ibid.*

AN article has been pointed out to me in *Blackwood's Magazine* for July, in which the anonymous writer gives an account of some mesmeric phenomena which I shewed in 1845 to some friends and a few persons whom I allowed them to introduce. If I recollect right, the President of the French Republic, the Archbishop of Dublin, several clergymen of my acquaintance, and gentlemen in other professions, were present. The rest of the article I have neither time nor patience to notice: but upon the report of his visit I shall freely comment, because its inaccuracies ought not to be unknown to the public.

The anonymous writer thus begins:—

"I had met a professional gentleman—a great mesmerist, and who had published much upon the subject—who spoke of the new phenomena which we would see exemplified at Dr. Elliotson's, phenomena connected with phrenology, and which shewed how characters were convertible by mesmeric process: for instance, that by exciting (and that without touching it, but by waving the hand over it) the organ of Acquisitiveness, a person would be induced to steal anything that came in the way,—'for instance,' said he, 'the ring off one's finger;' and he shewed that on his own. Then, by exciting in the same manner other organs, the thief would become a liar, a proud justifier of the deed, and a combative one; then that, by altering the process, the same thief would become a highly moral character, and abhor theft. We arrived at Dr. Elliotson's. There was a large assembly of people, so that what I am narrating was evidently not intended as a private or secret exhibition: did I so con-

sider it, I should be silent. Doubtless, the object was to shew the phenomena; and I suppose I can scarcely be considered as acting contrary to that object, by simply narrating what I saw."

The words *private* and *secret* are far from synonymous. A dinner party at a gentleman's house is not a secret party: the distribution of a book printed for his friends by an author is not a secret distribution: still the one and the other are private; and no newspaper, without direct permission, feels it right to publish an account of the dinner, nor a reviewer to criticise the book. My party was not secret, but it was private: and no person before, after having been at any such party in my house, ever published what he witnessed without enquiring of me whether this would be agreeable. Very lately I shewed the phenomena to some German Princes, several German Professors and other scientific and literary men—chiefly introduced by the Prussian Minister, the Chevalier Bunsen; and an account appeared in the *Allgemeine Zeitung*, for June 27 and 28: but the gentleman who reported the visit was not so underbred, or rather not so deficient in right feeling, as not to ask me previously whether this would be agreeable to me. I at once gave him my consent, as I have done on every such occasion, and should have done had the writer in Blackwood applied to me.

He thus proceeds,—

"Two young women were mesmerised by a single wave of the hand to each. After this, the gentleman before alluded to, who stood behind one of these young women, influenced, by a movement of his hand—yet not touching—the organ of Acquisitiveness. She immediately put out, in all directions, her restless fingers, as in search of some object to lay hold on; finally she put her hands a little over her head, and did actually take the hand of the professional gentleman who had previously spoken of the phenomenon, and took his ring from his finger. The other young woman was then, by a similar process, excited to a high moral sense; and when told that her companion had stolen the ring, she gravely lectured her upon her criminal conduct. The thief at first denied the fact, which caused the remark that the thief is necessarily a liar; but after a while the organ of Pride was excited, and she justified it, and defied her lecturing companion in a tone of great contempt. And now the hand was also over the organ of Combativeness, upon which the thief gave a sharp slap of her hand to her moralizing companion, and continued the same proud bearing. After this the whole was reversed: the young woman who had acted the good part of justice, became, under mesmeric process, the thief; and the thief took the part of justice—nor was there much variation in the manner of the transaction."

Now the writer must have a bad memory and be a bad

observer. The truthful gentlemen whom he met did not tell him this. I never in either of these patients was able to excite a cerebral organ without touching over it; nor even in any patient did I, or could I, excite a cerebral organ by waiving the hand over it. I have succeeded in a few patients by pointing at an organ, but not by pointing unless for some minutes. There was no waiving to excite the organs of the two patients whom he saw: but contact over the organs. Neither did even the effects on the brain take place immediately in one of these patients. In one of these patients a considerable time elapses before the finger in contact with the head produces the effect upon the organs. There is no immediately, no touch-and-go, no presto; and after the removal of the finger some time elapses before the excitement of the organ subsides.\* Yet the writer piques himself upon attention to minute facts!

"I could not, however, but notice to myself that the whole passed as it was previously told me it would pass; and that the very ring was taken which had been shewn me as a 'for instance' only; and I mention this, because, in the investigation of facts, minute truths are of value; and we are allowed to entertain suspicion where there is a possibility of trick or acting. Nor is it necessary, in suspecting, that we should throw any moral blame on those high-minded and gifted men who take part in these transactions. They may be persons deceived, and of a nature liable to self-deception, as well as to be imposed upon by others; but I am not here now, while treating upon this subject, casting suspicion—I only state what then passed through my mind."

Of course the whole passed as it was previously told. If it had not, what would he have said? When a chemical lecturer makes an experiment, does not the audience expect that all will take place as he declares it will: not that there will be no precipitate when he declares there will be one: not that a fluid will become red when he declares it will become green?

What right had he to insinuate that I or my friends were of a nature liable to self-deception, as well as to be imposed upon by others? Can he adduce instances to justify him in this insinuation: or to justify him in the mean and affectedly candid assurance that he is not casting suspicion; only stating what passed in his mind? Mrs. Candour's pet son he is, without a doubt.

"There was another fact with regard to one of these young women. Dr. Elliotson willed that she should come to him, at the

\* See *Zoist*, No. XII., p. 454; "last long afterwards but do not begin for some time." See also p. 465 for the scene.

same time telling her by word of mouth not to come. This exhibition was very beautiful, for the young woman assumed most graceful attitudes, as if irresistibly, but slowly, moving towards him, saying, 'Why do you tell me not to come, while you are making me come?' I think it cannot be denied that here there was an exhibition of a fearful power."

I did not produce this effect by willing; but by beckoning most perseveringly. I have never produced an effect of any sort upon this patient by my will. Long continued beckoning has always been the only means by which I could make her advance towards me. I have willed in vain till my head ached: and by long-continued beckoning, without any exertion of will, and even while thinking of other matters, I succeed. Any person equally succeeds: and persons who have no idea what is to be the result of their beckoning, as her eyes are always firmly closed, or who are perfect sceptics as to mesmerism. Yet the writer makes no allusion to the striking fact that I stood beckoning for many minutes, perhaps ten, before the result came. What there was fearful in this, I do not know. On reaching me, she, as she always does, stood still and simply asked what I wanted. As I could produce the effect by beckoning only, what more could have been done by the fearful power of beckoning for an hour, I cannot imagine. The fact is very extraordinary that the beckoning has this effect, though ordinary vision is rendered impossible. Nay, she has no idea that we are beckoning: and merely replies when asked why she has come to us, that we called her to us: but how we call her, she has not the faintest idea. Any one can beckon her with effect in her mesmeric state, whoever it may be that induced the state.

"At the same time there was another woman mesmerised, but there was no other exhibition with regard to her than that which was indeed extraordinary enough; but it was a bodily effect. She was in a chair with her legs and feet extended, and in such a position that I should have thought no person could have maintained very long; but as I sat close to her, and perhaps for two or three hours, during which time she did not in the least move, I felt sure that she was under some cataleptic influence.

This patient was Miss Barber, whose scirrhus of the breast I dissipated with mesmerism.\* A bodily effect! Why all were bodily effects. When the cerebral organs were excited, what was this but a bodily effect,—an excitement of certain portions of the bodily organ termed brain? just as brandy or opium, in exciting or depressing certain feelings and

\* See No. XXIII.



powers, excites or depresses the activity of certain portions of the bodily organ termed brain. The cases are the same.

Under a cataleptic influence! There was no catalepsy, but simple rigidity. I never knew her cataleptic. If the writer had studied *The Zoist*, as he was bound to do before writing, especially No. V., he would have learnt that catalepsy and rigidity are two different things. However, let that pass.

Under a cataleptic influence! Why the influence she was under was the mesmeric influence. I had by passes sent her into a perfect mesmeric sleep-waking; and then I had made her legs, arms, and whole body rigid by making long contact passes upon them. But not a word of this does he mention. Some cataleptic influence! The careful, acute observer! the faithful narrator! the clear-sighted and intelligent philosopher!

"But with regard to her, perhaps the still more extraordinary fact was the manner in which she was awakened. Dr. Elliotson, who was at a considerable distance from her, made a rapid movement with his fingers, and at the same instant her eyelids shook tremulously, as in correspondence with the action of Dr. Elliotson's hand; and thus she was awakened—the stiffness of her limbs removed by passing the hand along them—and she arose and walked away, apparently unconscious of what had taken place. Dr. Elliotson, however, just as he began in this way to operate, told the company what would be the effect, yet he instantly recollected that his so saying might shake the belief of some, and regretted doing so—at the same time stating that the effect would have been exactly the same."

He never saw me pass my hands along her limbs to relax them. This process would have stiffened them still more. Her limbs were relaxed by passing the hands at a distance over them transversely.\*

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X. *An instance of Introvision, with the verification after death.*

By Mr. SLOMAN, surgeon, and Mr. MAYHEW; of Farnham, Surrey. Communicated by Dr. Elliotson.

"But plain facts cannot delude us; cannot speak any other language, or give any other information, but what flows from nature and truth. The testimony therefore of facts, as it is offered to our senses, in this wonderful fabric and constitution of worldly things, may properly be called the testimony of God himself: as it carries with it the surest instruction in all cases and to all nations, which in the ordinary course of his providence he has thought fit to appoint for the guidance of human life."—The Rev. CONYERS MIDDLETON, D.D., *Free Enquiry into the Miraculous Powers*, &c. Preface, p. ix.

"I easily foresaw I was sure to encounter all the opposition that prejudice, bigotry, and superstition are ever prepared to give to all free enquiries into opi-

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\* All the phenomena of this patient are recorded in No. XXIII.  
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nions which depend on the prevalence of their powers. I was aware that the very novelty of it would offend, and the matter of it still more; that many would rise up against it, and some of them by writing, others by noise and clamour, try to raise a popular odium upon it; but my comfort was that this would excite the candid inquirers also, to take it into their consideration, and to weigh the merit and consequences of it; and it was the judgment of these alone by which I proposed to determine my future measures and resolution with regard to it."—*Ibid.*, Preface, p. x.

I LAST year received from Mr. Mayhew of Farnham, who has made some valuable communications to *The Zoist*,\* the following instance of striking introvision: but was not certain that I might forward it to the journal. As I now learn that, if I judge it worthy of publication, I may transmit it, I do myself that very great pleasure: for the reality of introvision can be established by the accumulated narrations only of opinions and anatomical examinations, given in all simplicity.

The patient laboured under structural disease in the abdomen: but it proceeded with a rapidity unusual in such complaints when occurring in adults.

The symptoms, Mr. Mayhew writes to me, were great vomiting, of either dark greenish, or bloody, matters.

Alvine evacuations either of a dark brown colour, thick, like dregs—or resembling blood and water—or consisting of pieces of coagulated blood.

His agony was great, especially towards the lowest part and the left side of the abdomen.

Towards the end of his life, the palpitation of the heart was dreadful.

The account given of the symptoms by the clairvoyante corresponded with them.

The following are the opinions given by her on examination of each part at various periods: and the appearances of the respective parts after death. The opinions were taken down by Mr. Mayhew: the details of the appearances are certified by Mr. Sloman. I will prefix to them a letter which I received from the latter gentleman, whose intelligence, honesty, and moral courage are an example to his brethren.

"Farnham, 28th May, 1850.

"Dear Sir,—I must apologize for not having before replied to your kind note of the 24th ult. My principal reason for proposing to draw up a sketch of the post-mortem appearances in Mr. Mayhew's case of Hopwood was more to prevent

\* No. XXIX., cure of pulmonary consumption, in the clairvoyante whose powers are exhibited in the present article. The case is in all respects most interesting. No. XXXI., four remarkable cures of intense chronic rheumatism, of erysipelas, neuralgia, and consumption.

the possibility of its being said that he had concocted it to suit his case than from any other motive: since I know how absurd and unwarrantable is the prejudice against mesmerism, and therefore how desirable it is to have the strongest testimony and the most unquestionable facts. This case appears to me to be singularly striking, as proving the power of the clairvoyante: inasmuch as she accurately described appearances and mentioned facts which were not indicated by the usual symptoms, and indeed the existence of which appeared highly improbable from the apparently short duration of illness, but which the post-mortem examination proved to be strictly correct. I will only therefore add that Mr. Mayhew's account of the post-mortem examination, which I read over, is perfectly correct, and that I believe the disease of the intestine which he mentions was of a scirrhus nature and very far advanced.

"I had another clairvoyant examination at my house last evening, and I think in all probability I shall again have an opportunity of testing it by a post-mortem examination, as I fear the man is sinking fast. In this case neither Mr. Mayhew nor the clairvoyante knew whom they were to examine before they came to my house, and I did not say one word to either as to the nature of the case; and neither of them, to the best of my knowledge, had even seen the man before, and I do not think that they either of them even now know who it was; in fact I took every possible precaution to prevent their finding out. Mr. Newnham had seen the case previously with me, and we both think the examination extraordinarily correct, so far as we can judge. If I have a post-mortem examination, I will send you an account of it.

"Allow me to add that I, as an humble individual, feel deeply indebted to you for your able and disinterested efforts, through evil report and good report, to establish the truth of this most important and interesting subject: and I trust that you may live to see its truth established. But should it not be so, you will have the satisfaction to feel that you have shared the fate of all those who have ventured in the path of scientific research: and others will share the fruit of your labours.

"I am, dear Sir, faithfully yours,

"S. GEORGE SLOMAN."

Clairvoyant Examination of Mr. Hopwood, by Miss Hewitt, the Surrey Clairvoyante, under the mesmeric management of Mr. S. Mayhew, of Farnham, Surrey.

Notes taken of post-mortem appearances: certified by Mr. Sloman

1851.

May 1. HEAD very much affected with aching and heaviness. Vessels of the eyes are affected.

Not examined.

9. Head is affected with a heavy feeling.

1. BOWELS very much affected. They look very dark, especially towards the left side. There appears to be something congealed in the bowels,—it looks like blood. I think it came from the veins in the liver, through over exertion.

Intestines gangrenous throughout.

Malignant disease of the rectum to an enormous extent,—distended like a bladder, and enormously thickened.

They are very much inflamed towards the left side: more to the lower part.

They are very much loaded, and appear not to have had a direct passage for some time. It makes them appear very hard: more to the front part and below.

3. The lodgment is moving,—it is breaking up.

6. There is a little more passage.

9. Do not look so well—they are affected by the inflammation. I don't like their appearance at all.

1. LIVER is very much affected. It is in an unpleasant slimy-looking state—there are some yellow-looking knots about in it. It appears rather loaded: it has a bilious appearance.

Liver full of tumors and enormously enlarged.

No leakage could be detected in the liver.

The liver was quite free from blood.

The parts around the gall were deeply stained; there was considerable moisture, but actual leakage could not be ascertained.

The liver literally full of tumors; some the size of peas; various sizes larger, and one weighing 16 ozs. apothecaries' weight.

The large tumor in the liver, on being dissected, was found to contain in its centre about 3 ozs. of thick fluid of a reddish brown colour, in the midst of

On the under side a large vessel that runs there is full of corruption: it is distended very much.

The liver extends about three inches below the ribs.

6. Better: free from that yellow slimy stuff. There is a small vein burst.

7. Not so well.

8. It looks clearer of slime, and the gall-vessel is better. The burst vessel still bleeds, but not so much.

There is another small one connected with the gall-bladder burst, but does not bleed much.

9. The gall-bladder is burst a little at the top. The outside edge of the liver looks very dark. The blood which he raises is

from the liver. The vessels that are burst bleed more.

which was a round mass of matter, resembling congealed blood.

From the fluid to the outside of the sac the colour gradually assumed a lighter shade, the outward part being about the same as the other small tumors—of a cream colour.

Nothing observable.

1. KIDNEYS.—The kidneys are a little affected by a dark appearance towards the bowels, which has caused an aching across the loins.

5. Better.

1. STOMACH requires cleansing, it has a bilious appearance.

5. The blood which comes up, comes from a small vein in the liver having burst. It has been increased by his retching. His retching has caused a great deal of darkness to come up from the spleen to the stomach.

7. The stomach *itself* is a little affected.

Coats of the Stomach are thickened.

Commencement of slight ulceration towards the fundus, with slight inflammation.

1. LUNGS look very misty, but are not ulcerated. There is a great deal of impure blood in the veins which branch over the lungs.

8. I am sure *the* inflammation from the throat will reach the lungs; but it may be prevented if the blister draw.  
(The blister did not draw).

9. They are much more inflamed than last night.

6. HEART.—He has much throbbing at the heart.

7. Same—continued.

8. Same—not quite so much.

9. Same—much more.

8. THROAT.—Much inflammation in the throat, at the lower part of it; if not stopped, it will reach the lungs and chest.

9. Very much furred and bad.

9. 9 a.m. There is no ground for hope. He may survive till 12 or 4, but I think not longer. I do not see the end very clearly, but he cannot live much longer. 10 p.m. He thinks himself better, but he is not; he is sinking very fast.

Right lung somewhat congested, and rather crepitant.

Considerable adhesion in the left lung, and recently inflamed.

Heart rather fatty. Considerable dilatation of the right auricle.

Not examined.

Died at 9 a.m., 10th May.

In a note which I received from Mr. Sloman to-day, is the following passage :—

"I am sorry to say that I have not kept the notes of the other case which I mentioned to you (or at any rate I cannot find them) : but I clearly recollect verifying the prognosis of the clairvoyante by a post-mortem examination most fully, in the presence of several persons who had been present at the clairvoyant examination."

Sept. 20, 1851.

JOHN ELLIOTSON.

XI. *The Westminster Review and its Doctrine of Imagination examined.* By the Rev. GEORGE SANDBY.

"You know also that I am a mortal enemy to that sort of incredulity which is founded upon mere ignorance."—*Life of Southey*, vol. iv., p. 104.

TO THE EDITOR OF THE ZOIST.

Flixton, Sept. 9th, 1851.

SIR,—It was in October, last year, that I was appointed by that facetious Journal, the *Medical Times*, to "pronounce a funeral oration" over *The Zoist*. In the estimation of the well-informed Editor, not only was mesmerism in an almost expiring condition, but such evident symptoms of dissolution were also exhibited by your Journal that its melancholy termination was to be expected any hour. Under these circumstances, having no very particular case to communicate, I awaited in silence,

"that sad, that solemn day,"

when the obsequies of the departed periodical were to be observed according to order. But it would appear that the wish of the *Medical Times* was "father to the thought," and that the editor is likely to prove a false prophet. Mesmerism is not only spreading itself widely, and advocated by fresh and very important friends; but *The Zoist* appears in a most vigorous condition, and rich in instructive and philosophic matter. Nay, the publisher tells me that the sale has recently very considerably increased, a constant demand being made for "back numbers." On the whole, therefore, we may say that the cause is looking up, and that our science is more firmly established than ever.

I once more make my appearance in your columns for the purpose of noticing an article on mesmerism in the *Westminster Review*. That article, indeed, professes to treat the subject of electro-biology : but it takes occasion by the way to make an assault upon mesmerism, and to give utterance,

in its line of reasoning, to an almost exploded notion. This is much to be regretted in every way. *Blackwood's Magazine* has also come out against us: *Blackwood*, however, is only labouring in its vocation, as the consistent opponent of much that is good and true. But the *Westminster Review* takes better ground. The *Westminster Review* professes to be the friend of progress, to advocate improvement, and to be the foe of prejudice in every branch of physics. How is it, then, that a journal with such soaring pretensions should forget its principles and desert its standard? How is it that the good of the people should be forsaken, and the advancement of knowledge laid aside or resisted? or rather, how is it that the editor can permit an ignorant and shallow writer to foist his crude opinions upon the public, and to reiterate, as a settled point, the *crambe repetita* of obsolete and refuted fancies? The very character of the journal is at stake.

From the conclusions of the writer respecting electro-biology, we shall not dissent. He takes the same ground that was adopted by *The Zoist* last April, viz., that suggestion and imagination present the key to the phenomena. Of this I have not a doubt. I attended Mr. Stone's lectures in London, and watched him carefully. There was a slight mixture of badly-concealed mesmerism in his proceedings, for the purpose, as I assumed, of strengthening the influence, but the main process itself was not mesmerism. It seemed to me, that by the continued act of staring fixedly upon the metals, the brain of the subject was brought into a condition of weakened power, or rather into a state of such impressionability that it readily submitted to any suggestions that were strongly forced upon it. Mr. Stone actually bullied his patient's brain into obedience to his will; and the brain seemed rendered so passive and powerless that it had not energy enough remaining to resist his commands. It does not, therefore, seem to be necessary to enter any further into the reasonings of the reviewer respecting biology: we are both agreed in the main, and I am willing to adopt his theory of "imagination," as he expresses it, in explanation of the phenomena of the conscious or vigilant condition.

But the reviewer, like many other ingenious gentlemen, is so enamoured with his very original discovery, that he must needs push the principle a little further. It is the old saying revived for the thousandth time, "nothing like leather,"—nothing like a system-monger for straining and applying his system to every possible contingency. Because the theory of imagination, or cerebral impressions, confessedly meets the facts of the electro-biologists, it is now made to fit every other

development of abnormal condition. The effects of mesmerism, it is next said, are nothing but the work of imagination. Imagination is the clue to the whole matter. The reviewer most complacently assures his readers that this is a settled point; and his Magnus Apollo, to whom he refers for corroboration, is a Dr. Bennett of Edinburgh, who, forgetting that other parties have the means of examining his position, decides the question upon the data that his own confined experience furnishes.

Amongst other statements the reviewer observes,—

“Of course, we are aware that more is claimed. It was at one time very commonly asserted that a mesmeriser could produce effects upon his patients without being either seen or heard by them; in fact, when they were seated in another room, &c. But these pretensions are now becoming more and more rare, and we have never seen a tittle of evidence to support them worthy of the slightest credit.”

Dr. Bennett arrives with the reviewer at the conclusion, that the “motions, passes, and other acts of the so-called animal magnetizers, are only useful in fixing the attention, and communicating suggestive ideas:” in other words, for acting upon the imagination.

What an impertinence it is in these writers to assume that this doctrine of “imagination” had not often presented itself to the many scientific and philosophic minds who have studied the phenomena of mesmerism. It is almost unnecessary to remark, that this explanation has been considered and examined over and over again, and by those who are most competent to arrive at a correct conclusion. That imagination performs its part in mesmerism, is admitted by every physiologist amongst us. The influence of mind over matter is notorious. It acts under every system of medical treatment; and what physician is there, who has not largely profited by its aid? Perhaps if the truth could be known, Dr. Paris, Dr. Chambers, and other notabilities owe some of their most successful cures to its auxiliary effects. And so is it with mesmerism, wherein the confident faith and expectation of the patients have often assisted the hand of the operator, and accelerated a favourable result. And while this is especially true with regard to the second and subsequent mesmerisations, it occurs not unfrequently at the first sitting. Let this be conceded readily. But we beg to inform Dr. Bennett and the reviewer, that, after a liberal deduction of cases of this order, there still remains a collection of successful instances in which the action of imagination has been impossible.



Let me mention one or two cases ; some that have come under my own personal observation, and some that I have received from parties whose accuracy may be fully relied upon.

No facts could be more free from the possibility of error, than two of my own cases, which have already appeared in *The Zoist*, and which I republished in my work on mesmerism.\* The parties were very ignorant and uneducated ; had never heard of mesmerism, and were not conscious of my manipulations ; and yet in about five minutes a most marked effect was induced with both. So far from having communicated to them my intentions, I did not know them myself when I entered their cottages : if ever any fact occurred *à l'improviste*, and without warning or premeditation, or hint, it was my mesmerisation in these two instances. Dr. Bennett says that our "passes are only useful in fixing the attention and suggesting ideas." If Dr. Bennett would do me the favour of reading my narrative, perhaps he might be disposed to modify his views : I pledge myself for the accuracy of the statement. Imagination or suggestion were out of the question. The sufferers, in consequence of the intense agony which absorbed all their thoughts, *were not cognizant of anything that I did*. Should Dr. Bennett, as an impartial and philosophic inquirer, be disposed to study this point, and to furnish us with an unprejudiced judgment on the facts described, I should be most happy to present him with a copy of my little work, if he would condescend to accept it. I only ask for information. The subject is full of instruction : and all that mesmerists require, is, not an *a priori* conclusion, but one formed from the examination of evidence and of facts.

Mr. W——, a gentleman whom I recently had the pleasure of meeting at Dr. Elliotson's, recapitulated to me a similar case of his own. A poor woman, whom he was visiting, was suffering from severe rheumatic pains in her knees. He said nothing to her on the subject of mesmerism ; but while conversing on general topics, he made a few passes over the parts affected, and the pain ceased. The poor woman was amazed : she had not perceived that any manipulations were being made.

Dr. Esdaile, in his admirable work, p. 41, mentions his first mesmeric experiment in India,—where imagination was also out of the question. The points to notice were the purely accidental and unpremeditated nature of the experiment, the want of consent between the parties, the operator's want of belief in his own power, and the absolute ignorance

\* See *Mesmerism and its Opponents*. Second Edition. p. 135.

of the patient. Dr. Esdaile has recently arrived from India, and is now in Scotland: here is a physiologist for Dr. Bennett to encounter, if he be willing. Has the Westminster reviewer studied Dr. Esdaile's facts and his *Mesmerism in India*? and if he have not, is he competent to write on the subject?

Dr. Esdaile's experiments with the ignorant natives of India reminds me of a case which is probably new to most of your readers, and well worthy of perusal. I received it from my valued friend, Captain John James, of Littlebourne, Kent: and it was communicated to him in a letter from a friend, of which the following is an extract:—

"I feel sure you will be interested in one part of a letter I had yesterday from Charles in Van Diemen's Land. A few only of the Aborigines remain in the colony, and these are now located at a place called Oyster Cave, and put under the special care of Dr. M. ——. Shortly before he wrote, Charles had accompanied Dr. M. in a ride to this station, which is twenty-three miles from Hobarton, and their conversation, as they rode, turned on mesmerism, on which the doctor was very sceptical. They passed the night at the station, and the next morning Charles, wishing if possible to convince his companion that there was something in it, selected one of the female natives, and proposed to Dr. M. himself to mesmerise her, shewing him how to proceed. The doctor agreed, and the woman passed readily into the state of trance. Pricking her hand had no effect upon her: but, Charles taking her hand and making the savages prick *him*, she immediately withdrew her hand and rubbed it as if in pain. A dog's paw was put into her hand, and the animal's ear pinched, when she immediately began rubbing her own ear, and seemed greatly distressed. Charles, holding her hand, put some honey in his mouth, when Dr. M. asked her what she tasted, and she said, 'sugar.' He then put a quantity of salt in his mouth, when she made all sorts of faces and seemed almost inclined to vomit. The natives looked on with awe, and Dr. M.'s scepticism was shaken."

I should, indeed, think that the doctor's scepticism was shaken: and so will be the scepticism of every other doctor, who will venture to look at our facts. However, the point to notice here is this: in what way were the passes "useful in communicating suggestive ideas" to an ignorant untaught savage?

Again: Foissac mentions the case of a child, aged 28 months, who was placed in somnambulism. In the Fifth Volume of *The Zoist*, is an account of a blind gentleman being mesmerised, when there was no possibility of his being

aware of it. Children are easily mesmerised: and some deaf and dumb persons have also been thrown into the sleep, though not cognizant of what was going on.

Will these sage reasoners, also, reject the evidence presented by the brute creation? Miss Martineau's good but "unimaginative cow,"—Mr. Bartlett's bull,—the Duke of Marlborough's dogs,—and the animals at the Zoological Gardens, whom Dr. Wilson (late of the Middlesex Hospital) mesmerised? Or are these facts beneath the study of our sublime and philosophical opponents?

A curious case happened to a medical friend of mine—a most determined sceptic,—whom I had long, and in vain, endeavoured to convince. He proposed to mesmerise the servant-girl of a lodging-house, where an acquaintance resided. "Let me try and put you to sleep," he said. She stoutly refused. "Sleep!" she cried, "I don't want to go to sleep, I want to go to my work, I'm after my work!" However, they insisted, and commenced operations: she was in the deepest coma almost immediately, without time being given for "fixing the attention;" while her imagination was all the other way, being directed to her work, for the neglect of which she was fearful of being scolded. My friend said that so deep was her sleep and so insensible her condition, that he could have performed upon her the most serious operation without her knowledge. It need not be added, that my friend ceased to be sceptical and to talk any more of "imagination."

However, I do not propose to give an elaborate treatise on this subject, but simply to offer to the Westminster Reviewer a *prima facie* case in reply to his reasonings.—It is for him to follow this statement out: at any rate, it would be but decent in him to assume that mesmerisers are far too numerous and too well informed a body; not to have well considered their position before they adopted such language in the maintenance of their views.

And now for a different subject,—Dr. Maitland and his opinions. It may not, perhaps, be known to many of your readers, that in the weekly publication called *Notes and Queries*, a correspondent enquired on the 22nd of last March when Dr. Maitland would publish the remaining parts of his *Illustrations and Enquiries relating to Mesmerism*. The writer says, "It is high time that Christians should be decided as to whether or no they may meddle with the fearful power whose existence it is impossible to ridicule any longer." This writer is evidently not aware that a complete answer to Dr. Mait-

land's views appeared in the seventh volume of *The Zoist*, and a second in the eighth volume; to both of which I refer him.\* In the number of 29th of March, Dr. Maitland replied with a statement, which seems to postpone the publication of his second part to a most indefinite period. His reason for delay is, that he is now removed to an "inconvenient distance from the libraries which were formerly within his reach and open to his use." This sounds plausible; but it strikes me, that, if this learned doctor had access to the famous library at Alexandria, consisting of the seven hundred thousand volumes which the Ptolemies collected, but which the caliph Omar burnt down, he would be hardly able to maintain his position concerning clairvoyance. All the libraries in the world would be insufficient for that purpose.

After all, however, discussions with the *Westminster Review* or with Dr. Maitland, are of inferior moment compared with the curative effects of mesmerism; and here I have very cheering facts to communicate. I have just now under my care a patient, one of my parishioners, whom I have all but cured of tic douloureux and of severe spasms in the stomach. Her constitution became seriously affected by over-exertion: lameness in one of her knees supervened: and she suffered dreadfully from spasmodic pains and from tic in the face. She had been under the care of two medical men; but was very ill indeed, and very full of suffering when I persuaded her to try mesmerism. "She should not go to sleep, she knew;" so much for imagination. She was off, however, in a very few minutes, and has been rapidly improving in every respect since we commenced. The bloom of health is returning to her cheeks; the lameness is gone; she has not had a spasm for ten days; and the attacks of tic are becoming "few and far between," and less each time in intensity and duration.

But I have a far more striking fact to narrate. You will remember, doubtless, the very interesting case of insanity cured with the assistance of mesmerism which I communicated to *The Zoist* in the thirtieth number. The benevolent and active lady, who was the mesmeriser on that occasion, has just written to me a letter from which I make the following extract,—

"I have now a most deeply interesting case of consump-

\* These answers have since been republished in a separate form by Mr. Bailliere, entitled *The Edinburgh Review, Mr. Cornwall Lewis, and the Rev. Dr. Maitland, on Mesmerism. A communication from a Gentleman in England to a Friend in France.*

tion,—sleep-waking on the second day, clairvoyance on the third, with so much gentleness and exalted piety as melt and elevate me by turns. She was, when I commenced, bringing up as much as half a pint of blood at a time from the left lung, which, as she told me in her sittings, also contained matter; and she was suffering with the usual catalogue of symptoms, extreme weakness, constant pain, night perspirations, &c. She has had only seven sittings; and she told me last night, in her sleep, that the lung was entirely clear, that she had now no inflammation, only a little heat; and that the raw place was skinned over; and she bade me make the contact passes gently, lest I should break the skin. She said that there was nothing of the disease left, only weakness: that she should be some time getting strength, and must be very careful not to take cold. She made me wash my hands repeatedly, and said that I had drawn all the matter out of the lung, and taken away all her pains. It does me good to listen to her,—to hear her praise God in her sleep, and to see her tears of gratitude."

My correspondent writes in conclusion, "it seems necessary to add that the symptoms have passed away, and that, instead of sitting up in misery during the night from cough and oppressed breathing, she sleeps the sweet and healthy sleep of restored nature." This last sentence is the point to notice: for, even if the cure be not perfected, as the patient asserts,—and as the sceptic will assume,—yet here remains the fact, that the symptoms have passed away, and that an untold amount of relief and of comfort has been imparted by the mesmerism.

What encouragement do these cases offer to the faint-hearted mesmerist! My admirable friend (for such I must call her) knew nothing of mesmerism about two years back, and wrote to me for instruction. Since that time, she has been the blessed instrument that has been at work in two cases: one a case of insanity, and the other of consumption. Verily, I must return to the title of my original pamphlet; and say, in spite of the *Westminster Review* and Dr. Bennett, that mesmerism, is not a delusion, but the merciful "gift of God."

I remain, Mr. Editor, your humble servant,

GEORGE SANDBY.

\*.\* As to imagination, a person might imagine himself into sleep; but the mesmeric state is not sleep, it is sleep-waking—a peculiar state of which patients are usually very or quite ignorant, and in which various singular phenomena come forth, some in one patient, some in another, without the operator knowing what they will be.—*Zoist*.

**XII. Painless Parturition during the mesmeric state.** By Mr. S. D. SAUNDERS, Bristol. Communicated by Dr. Elliotson.

"Dr. Copland filled the vacancy caused by the expulsion of Dr. Elliotson, *pro tempore*. The immediate cause of the secession of the latter from University College and Hospital was the introduction of the fooleries of mesmerism into the latter building. The school has been since gradually on the decline."—Mr. WAKLEY, *Lancet*, July 19th, 1851, p. 74.\*

ON Saturday morning, Sept. 13th, at about 3 o'clock, Mrs. Saunders brought into the world a little girl. The labour commenced at 10 o'clock. I mesmerised her strongly, particularly during the last hour; and when she woke, which was at about twenty minutes after the delivery, she was perfectly ignorant of anything having taken place, and enquired of the surgeon how long it would be before it would be over. We assured her that the child *was* born; but she would not believe this till she heard it cry. Both are doing exceedingly well. She says that she will never think of being confined in any other way. Her two former children were born under the old system and nearly caused her death.

I send you the name of the medical gentleman who attended her with me, but do not wish it to appear in print, for some of his *brother* professionals might do him an injury, particularly as one of our leading physicians considers all medical men who believe in mesmerism to be out of their minds.

The after-pains are instantly relieved by the passes; but I find that these require to be made with much less vigour than before the confinement. Even down the arms a strong pass will act like the cutting of a parcel of knives, whereas formerly they only stiffened the arm without giving any pain.

Back Hall, Bristol.

S. D. SAUNDERS.

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NOTE BY DR. ELLIOTSON.

Talk of the Inquisition! talk of Austrian and Neapolitan tyranny! Here, in free and enlightened England, the friend of a medical man, in 1851, from kindness does not mention his name, when he has acted a rational and humane part in mixing himself up with the bestowal of the incalculable blessings of mesmerism upon a suffering fellow creature! A dentist ex-

\* Mr. Wakley knows that the first sentence is untrue; and that Dr. Elliotson, on learning that the council had issued an edict that no patient should be cured or relieved by mesmerism, *instantly* sent in his resignation, and refused to enter the walls of either the college or the hospital again, though in the midst of a course of lectures, to the dismay of the council, professors, and students. See the account in No. XXXII., pp. 373-4.—*Zeist*.

tracted several teeth from a poor girl painlessly in the mesmeric state, on condition that his righteous deed should not appear in *The Zoist*; and refused to extract some from a lady because a promise to this effect was refused to him, and he declared therefore that he would extract them only in her ordinary state—with full agony: yet, when chloroform was afterwards discovered, he ran about in high excitement, anxious to take out as many teeth as might be desired under insensibility from the drug. A surgeon refused to amputate an extremity in the mesmeric state, though he had confessed that the Nottinghamshire painless amputation made the matter well worthy of attention. A dentist in a provincial city, when requested to extract the tooth of a lady, already rendered insensible to pain by mesmerism, actually refused, unless she was demesmerised; and she therefore was demesmerised, and her tooth extracted with all orthodox agony, for there was no chloroform at that time.

Why fear their own brethren and the medical journalists! Afraid of these persons! There is not one medical man, who has this fear when duty lies before him, that deserves the name of Briton—the name of man—the name of Christian. Yet these poor cowards, or unprincipled, heartless bustling, assume all sympathy of voice, of word, and manner, in their interviews with patients; and shew themselves regularly at places of worship, professing fear of the God who threw a deep sleep upon Adam before the rib was removed, and love of the Christ who wept over the sufferings of the world, and went about inculcating sympathy, mercy, charity, and integrity, disinterestedness, and independent manliness. His followers went to prison rather than renounce their principles: and St. Paul fearlessly spoke out before his judges till they trembled. If they were now on earth, they would not act as the medical profession is acting; neither would the present set of medical men have acted as those honest and noble-minded beings acted above eighteen hundred years ago.

In No. V. Mr. Lynell of Manchester details a case of great benefit from mesmerism in labour: and, with more experience, of the practice of mesmerism, Mr. Lynell would probably have prevented pain altogether.

In No. XV., Mr. Chandler details a case of labour, in which all proceeded favourably, and all the efforts were manifested, but no pain was felt and the birth took place unconsciously; and the effect of mesmerism upon the after-pains was equally satisfactory. Dr. Esdaile details an equally satisfactory instance of the power of mesmerism over after-pains: and Mr. Parker of Exeter a third.

In No. XVIII. Mr. Parker gives an instance of the great power of mesmerism over after-pains, and in No. XX. relates another. In Vol. VI. Mr. Chandler relates another case of painless and unconscious parturition ending successfully; and mesmerism mastered all after-pains and even the agony of sore nipples.

In No. XXIII. Mr. Chandler gives another unconscious mesmeric delivery of one of the patients whose case was related in No. XV.

When I consider the large number of persons who are susceptible of mesmeric insensibility, if the process is conducted in a warm room, by a strong warm-handed person, and with very slow passes in perfect silence, I am satisfied that an immense number of labours might be rendered painless.

JOHN ELLIOTSON.

Since these notes were written, I have received the following letter from Mr. Saunders,—

“Back Hall, Baldwin Street, Bristol,

“September 21, 1851.

“Dear Sir,—I find there is no objection made by Mr. Wilkins (the surgeon who attended Mrs. Saunders) to his name appearing in *The Zoist*, should the case be considered sufficiently interesting. He says that, Mrs. Saunders not being of a very strong constitution, and the child being above the average size, the labour was a difficult and dangerous one; that she was perfectly unconscious till 20 minutes after the birth; that there was not the usual prostration of the womb; and that the strength was much less diminished than under the old system: and that, though he should be indisposed to attend a case of labour where *chloroform* was used, he should always be happy to assist when the patient was placed under the *mesmeric* influence.

“I remain, Sir, yours, &c.,

“S. D. SAUNDERS.

“To Dr. Elliotson.”

“P.S. The pamphlet—*Edinburgh Review*, Mr. Lewis, and Dr. Maitland—is very useful. I may just mention that Mr. Wilkins says he would have written to you himself, but left it to me to do as being more acquainted with the subject.”

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### XIII. Messrs. Jackson and Davey. By Dr. ELLIOTSON.

“Where, however, Dr. Gregory extends to the objections against mesmerism the same reasoning that he applies to the discoveries of Newton, we cannot but join issue with him. This rejection of the hypothesis of animal magnetism cannot



be for one moment put in comparison with the opposition to the reception of the theories of Copernicus, Columbus, Galileo, Newton, and Harvey.

"The great difference between the cases,—a difference which destroys all parallel, is that those great discoverers (Copernicus, Columbus, Galileo, Newton, and Harvey) had incontrovertible facts and data whence they deduced their principles: and these have been subsequently and abundantly confirmed. But can it now, or will it ever be said, that such is the condition of mesmerism? Is not this subject confessedly imperfect? Are its professors agreed on its nature and character? Did Newton claim attention to his theory of gravitation until its data were all perfected and placed beyond the power of cavil or dispute? Did Harvey announce his theory of the circulation, before his observations were sufficiently exact and numerous to confirm his deductions? Dr. Gregory must abandon this *argumentum ad Aominem* until the time arrives when the views which he advocates are matured: until then, he may more wisely leave this line of reasoning to makers of wild, gratuitous hypotheses. The same argument is used by lunatics who cover the walls of their chambers with rhapsodies of incoherent words, and dignify their effusions with the titles of demonstrated theories."—*London Medical Gazette*. Review of Dr. Gregory's work.

The spread of mesmerism in this country has been much accelerated by two well-known lecturers—Messrs. Jackson and Davey. The greater part of mesmeric lecturers have done much harm by not being sufficiently acquainted with their subject or with any subject, by attempting to display facts totally unfit for the disturbing influences of a public exhibition, by talking of themselves more than of their subject, by promulgating their own fancied discoveries more than nature's truths, by allowing behaviour which is not tolerated or even attempted at lectures on other subjects, and by being altogether unqualified to stand forth as expositors of a science. But these two gentlemen are exceptions to all these; and have given perfect satisfaction in England, Wales, and Ireland. Some of Mr. Davey's cures are recorded in *The Zoist*, XIV., XVI., and it was he who mesmerised Mrs. Northway when Mr. Jolly painlessly amputated her arm (X.) Several other medical gentlemen have operated painlessly upon patients mesmerised by them, and given public testimony to their merits.

At their lectures in Bridport a molar tooth was extracted without pain by Mr. Jefford, surgeon. At the same period a tooth was extracted in private painlessly from a young lady mesmerised by Mr. Davey in the presence of several medical men.

In the lectures at Sherborne Minster, a tooth was extracted painlessly from a Master Brown, twelve years old. A surgeon named Parkinson presided, while the operation was performed by another surgeon.

At Wincanton, Mr. Bruerton painlessly extracted a firm and sound tooth from a young milliner, that was obstructing another growing before it; and a second which was loose.

In February, 1847, Mr. Davey went to Bridport, Dorset,

and delivered six lectures on mesmerism, giving demonstrations of mesmerisation of distinct cerebral organs, sympathy of brains, clairvoyance, besides the common phenomena. The *Sherborne Journal* reported the whole most favourably. Several medical men as well as some leading gentlemen voluntarily gave the most flattering testimonials after the course was concluded :—Mr. W. H. Hay and Mr. J. Jefford, surgeons; G. Symes, M.D.; and the Mayor, Mr. Stephens; the Town Clerk, Mr. Michielett; Mr. Temple, solicitor; Mr. Gundry, banker.

In the autumn he delivered a course of lectures in the Literary Institution of Sherborne Minster. The committee of the Institute presented Mr. Davey with a resolution expressive of their entire satisfaction. A young medical man, Mr. Mowle, assistant to Mr. Good of Sturminster, handsomely and courageously allowed himself to be mesmerised at one of these lectures, and exhibited numerous exquisite phenomena.

Mr. Jackson had now become associated with Mr. Davey in lecturing. Mr. Good wrote a letter to both detailing the phenomena exhibited by his assistant, and expressing his conviction of their reality, and his readiness to give every information to any person who might desire it of him. Another surgeon, Mr. Bruerton of Wincanton, who attended the lectures, was noble enough, though he went a sceptic as to the higher phenomena, to allow one of his own children, a daughter under twelve years of age, to be mesmerised that he might be sure of the existence of no collusion, and, being thus convinced, to write a letter to Mr. Davey declaring his conversion and allowed to be shewn to any one; and he himself extracted a tooth painlessly.

"With such facts," he writes, "coming under my immediate notice, I can no longer doubt, although I may not fully comprehend the exact rationale of so mysterious a science. The straightforward, honest manner in which Mr. Davey explains his facts and theory to every enquiring mind, deserves attention; and I would recommend all those desirous of becoming acquainted with a science to which the world is so generally adverse, to examine into and judge for themselves, when I have little doubt the result will be as pleasing and satisfactory as it has been in my own case.

"(signed) W. BRUERTON, M.R.C.S.E.

"Wincanton, February, 1848."

The Hereford and Welsh Newspapers give an accurate account of their lectures delivered from November, 1849, through 1850. Of course some medical men signaled

themselves by the coarsest opposition.\* The *Chronicle* newspaper, published at Bangor, was virulently and fanatically abusive at the end of last year and the beginning of the present, declaring mesmerism to be wholly an imposition. But soon afterwards Mr. Davey introduced the sub-editor, Mr. Williams, on the platform at one of these lectures, and then before the public produced fixity and attraction and brought him on his toes. This silenced the *Chronicle* and its editorial proprietors, who, however, never acknowledged this triumph of the truth. The Welsh newspapers teemed with accounts of the lectures—some in English, some in Welsh.

Having finished a triumphant course in Wales, Messrs. Jackson and Davey proceeded to Ireland, and have been lecturing there with the same success for many months. Medical opposition was of course ordained for them there as well as in Wales, and the opposition was for a time most dire and malignant. The medical men shrank from public opposition, but carried on a mean warfare by declaring to the respectable

\* A surgeon named Charles Deazeley of Milford, wrote in the *Pembrokeshire Herald*, Aug. 20, 1850, "As ignorance and superstition are fast disappearing before the rapid strides of modern education, we may easily predict what will be the amount of posthumous reputation awarded to Mesmer and his disciples. They, together with the professors of astrology, phrenology, witchcraft, fortune telling, homœopathy, &c., will occupy some lofty shelves in the libraries of posterity. As a medical man, and consequently curator of the public health, I consider it my duty to raise my voice against what, from numerous experiments and investigations conducted without prejudice or party feeling, I considered injurious to the welfare of mankind, and even calculated to undermine the very foundation of all philosophy and religion. Thus then, with these few remarks and repeated cautions, I must conclude the correspondence,—leaving those who feel 'it is as pleasant to be cheated as to cheat,' to follow such men as Elliotson, Edaile, Ashburner, Sandby, Townshend, and a host of others, who, through the medium of their own periodical—*The Zoist*—have pronounced themselves infidels and materialists." "Even the Rev. George Sandby, vicar of Flixton, Suffolk, who is evidently ignorant of the very literature, and other ecclesiastics, under some visionary infatuation, have departed from the spirit of their own sacred ministry to enlist under the guidance of this presumptive infidel. Dr. Edaile, a similar character to Dr. Elliotson, is at present in India, following his nefarious vocations; and, from the tone of *The Zoist*, I fear is but too successful among that benighted people."

Mr. Robert Steele of Abergavenny made a lamentable display of letter writing in the newspaper, and uses such expressions as "these worthies," "great operators," "a pair of peripatetic illuminati," "conjurors, quacks, and mountebanks;" and talked the usual twaddle about imagination, &c.

A Mr. Bush, a surgeon of Narberth, also wrote letters accusing Mr. Jackson of being a sceptic in religion. He informed the world that, from the time Mesmer published his wild theories in 1776, the chief supporters of mesmerism have been "physicians without practice, gentlemen without occupation, and charlatans without shame." Like his betters, he could not distinguish between resolution and fortitude under pain, and relaxed unconsciousness. At last he says it cannot be denied that some mesmeric phenomena "result from some principle heretofore unknown, and not yet correctly designated; or from some modification of recognized principles which cannot be accurately limited or defined."

families in their morning rounds that the thing was an impossibility and had been exploded. The very existence of a respectable mesmeric literature was ignored by them, nor did they seem to know anything of the great achievements of Dr. Esdaile in Calcutta. Ignorance and prejudice reigned triumphant in almost every circle of society. An eminent Protestant clergyman, Mr. F., of the McNeile school, denounced mesmerism from the pulpit last March, and declared its phenomena to be the result of diabolic agency.\*

At the latter part of May, a medical gentleman assured the audience that I had given up mesmerism for three years. Mr. Jackson fortunately had a letter in his pocket just received from me: he read it aloud, and the gentleman was put to disgraceful silence. However, the lecturers have at length triumphed, as appears by the following extract from the *Dublin Evening Post* of June 17th.

"Let people say what they will, either in vehement anger, or with the affectation of derisive incredulity, it is an extraordinary fact—one which at any rate they cannot affect to ignore—that for forty nights, during a period of little more than two months, forty lectures have been delivered on the subject in Dublin, elucidated by the most curious and singular phenomena of the science (if the term be not premature). Doubtless the great ability, the extensive knowledge, and the admirable command of language evinced by the lecturer, Mr. Jackson, and the honest, successful, and decidedly earnest experiments of Mr. Davey, must have done much towards the popularity of these lectures; but to be able to command crowded audiences for such a length of time, is an evidence that the influence of the faculty in this regard and in Dublin is gone. We remember that, a few years ago, M. La Fontaine (and he was doubtless a clever man) would be hardly listened to. There were rows almost every evening gotten up by some surgeon's or apothecary's apprentice, or by some smart shopman who had no other way of distinguishing himself in public. The doctors laughed and joked, and the Frenchman was ultimately obliged to beat a retreat. How different has it been at present, it is superfluous to say; and, although there have been some occasional interruptions, we confess we are very agreeably surprized to learn that they have been so few. Nay, we learn that there has been a bray

\* It may be mentioned that another Irish clergyman of the same school, named Beamish, and a great friend of Mr. McNeile, preached against it in London some time ago, at his chapel in Conduit-street, next door to my house. Some of his congregation knew the truth and value of mesmerism, and felt exceedingly indignant.

from a fanatic or roguish parson, sorely in want of a topic, against mesmerism (clergymen of the establishment in England being the most unexceptionable witnesses of mesmeric facts). These have produced no effect upon the public. We have not visited the Rotunda more than twice, owing principally to the distance of our residence in the country from the Rotunda, and from the indisposition natural to elderly persons to stir from home after dinner: but we saw enough of the remarkable talent of the lecturer, and the zeal and mastery of his art in the experimenter, to satisfy ourselves of their knowledge and integrity. As to the matter itself, we require neither the testimony of our senses nor the light of reasoning. For many years, neither Dr. Elliotson, Ashburner, Gregory, nor Haddock, could be more thoroughly mesmerists than ourselves, without having been present on more than five occasions at any mesmeric experiment."

It is pleasant to record the following attestation of the utility of mesmerism. Mr. Jackson favoured me with the letter; and I do not hesitate to transmit it to *The Zoist*.

"Merton, Cullenswood, Dublin,

"March 21, 1851.

"Dear Sir,—Since I had the pleasure of attending your interesting lecture last night, a fact has taken place, which I think but right to inform you of, and which no doubt may be valuable to you to know. You may have observed that my son had an abscess on his left temple, and which this morning was much enlarged, and EXCEEDINGLY PAINFUL when the medical man saw it, and examined it; he said it would be necessary to open it. The boy was adverse to this; but I said, Come I will put you to sleep, and you shall not feel it. I accordingly, in the presence of several persons, in less than four minutes had him in what you call a "comfortable sleep." The doctor asked was he ready: I said yes; when he opened it, making rather a deep cut, from which there was an immense discharge. The boy *never flinched or moved in the SLIGHTEST DEGREE*. I then made some upward passes, when he immediately awakened, and enquired directly, *was it yet done?* I replied in the affirmative, but *he would scarcely believe it* until he saw the discharge from it, declaring he *DID NOT FEEL IT IN THE SLIGHTEST DEGREE*. Thus giving one more proof of the practical uses mesmerism may be applied to: and I assure you, I feel *greatly obliged* to you for having opened my eyes to see its value and truth, as when properly applied, it cannot but be a boon to poor suffering humanity. The medical gentleman that opened the abscess

was Mr. William Waters. You have my full permission to make what private use you please of this statement.

"I am, dear Sirs, yours truly,

"FALCONER MILES.

"To Messrs. Davey and Jackson,

"7, Upper Sackville Street."

#### XIV. *Mesmerism in Liverpool.*

"Y gwir yn erbyn y byd."

*Old Bardic Motto.*

"Truth against the world."

#### TO THE EDITOR OF THE ZOIST.

SIR,—The following cures with mesmerism by a non-medical man, may interest some of the readers of your journal. Although possessing no novelty, they are interesting, inasmuch as they cannot come under the designation of fancy cures, or cures in delicate and nervous females. Each cure is attested by the signature of the party cured, and many by witnesses of known character and standing amongst the Welsh part of the community of the town. Should you think proper, you may publish them; and, if you require any further information, I shall be most happy to furnish it.

I am, Sir, yours respectfully,

JOSEPH THOMAS.

Post-office Hotel, Canning Place, Liverpool.

For many years I was subject to a pain in the head, legs, and shoulders: I was also troubled with bad digestion, fainting fits, and lowness of spirits, so that I was unable to follow my employment. I tried medical men, but never received other than a temporary relief of a few days. I was at last recommended to try Mr. Thomas, and am now, after experiencing his treatment, quite free from pain and am recovering my strength.

(Signed) HUGH WILLIAMS.

Charlotte Place, Queen Street, Sept., 1850.

I certify that, after having been a sufferer for ten years from rheumatism down one side of my body, I was perfectly cured by Mr. Thomas in a short time without pain.

(Signed) HUGH J. HUGHES.

17, Lowther Street, Liverpool, Nov. 25, 1850.

Mr. Thomas relieved me from the following painful state.

I had been confined to my bed a long time ; my legs, hands, and arms were swollen and full of inflammation : I could scarcely speak or breathe owing to a pain at my heart and in my left side, and was quite unable to turn without help. In a fortnight's time I was able to run up and down stairs after being under Mr. T.'s care.

(Signed) LEWIS HUGHES.  
150, Great Howard Street, Liverpool, Dec., 1850.

After suffering for these last nine years, and being unable to work, owing to severe pains in my thighs and stomach, caused I believe by exposure to damp, I am now restored to health by Mr. Thomas, and enabled to follow my employment, after being under his hands but a short time.

(Signed) OWEN WILLIAMS.  
Park Lane, Liverpool, February, 1851.  
Witness, O. Williams, Canning Place.

Mr. Thomas cured me in ten minutes of a distracting pain in my head, which I had suffered days and nights together to such a degree that I could scarcely bear to hear one walk across the floor. I had previously tried everything that I was ordered by a medical man.

(Signed) CHARLOTTE EDWARDS.  
1, Back Bridport Street, Liverpool, March 1, 1851.

I had been troubled for seven years with a severe pain in my breast, back, and between my shoulders, also with vomiting. I tried several doctors without relief. They said I had disease of the heart. I had begun to think there was no help for me ; when I was advised to try Mr. Thomas, who made a perfect cure of me.

(Signed) OWEN DAVIES.  
George Street.

Attested by Wm. Symms, 33, Berry Street, Liverpool, May 1, 1851.

About twelve months ago a hard swelling arose on my stomach, from which I felt violent pains shoot through my back and breast, especially when in a stooping posture. My health became much deranged, but medical men could find no name for my disorder. I took great quantities of medicine, and endured many painful operations in vain. At length being in Liverpool I tried Mr. Thomas's treatment, and I rejoice to say that I am now restored to health after being under him but a short time.

(Signed) EDWARD WARD.  
Skelton, Cumberland.

Attested by Wm. Ward, 56, Bedford Street, Liverpool,  
June 5, 1851.

Mr. Thomas has cured me in three weeks of severe rheumatism of two years' standing. I can now walk almost as well as ever I could in my life.

(Signed) JOHN DAVIES.

Rhyl, Sept. 28, 1849.

Mr. Thomas has entirely relieved me of severe rheumatic pains in my hands, arms, and legs, under which I laboured many years: I was not able to dress or undress myself. I had previously visited Buxton and other watering places, and tried many prescriptions, with no avail.

(Signed) ELLEN FOOTE.

48, Mount Pleasant, Liverpool, Oct., 1849.

I and others can testify to the following cure performed by Mr. Thomas. A young lady staying at my house was afflicted with tic douloureux and palpitation of the heart. She had been under medical men and had undergone operations without being benefitted. Mr. Thomas cured her in about a fortnight.

(Signed) WM. ELIAS.

2, Magnum Terrace, Everton, Oct., 1849.

I was afflicted with tic douloureux for the greater part of six years. I tried tooth-drawing and every remedy I could hear of without effect. At last I could not sleep nor rest five minutes in one position. I was then recommended to try Mr. Thomas, from whom I received considerable benefit on the first visit, sleeping well all night afterwards. In less than a fortnight I was perfectly cured.

(Signed) SARAH BARNET.

1, Albion Place, Old Haymarket, Nov., 1849.

I derived considerable benefit from Mr. Thomas's mode of treatment. For ten years I had been troubled with rheumatism: I could hardly lift my feet from the ground, was unable to put my own stockings on, and suffered much pain. It is with pleasure I testify that, after a week's attendance from Mr. Thomas, I could use my limbs, and dress and undress with ease.

(Signed) EDWARD WILLIAMS.

Pen y Groes, Llanllyfin, Dec. 5, 1849.



Mr. Thomas cured me in one visit of a severe pain in my back, from which I was a sufferer for several days.

(Signed) JOHN PHILIPS.

17, Duke Street, June 5, 1850.

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XV. *Dr. Esdaile's return to England.* By Dr. ELLIOTSON.

"To whom our Saviour calmly thus replied.  
Thou neither dost persuade me to seek wealth  
For empire's sake, nor empire to affect  
For glory's sake, by all thy argument.  
For what is glory but the blaze of fame,  
The people's praise, if always praise unmix'd?  
And what the people but a herd confus'd,  
A miscellaneous rabble who extol  
Things vulgar, and, well weigh'd, scarce worth the praise?  
They praise, and they admire, they know not what,  
And know not whom, but as one leads the other;  
And what delight to be by such extoll'd,  
To live upon their tongues, and be their talk,  
Of whom to be disprais'd were no small praise?  
His lot who dares be singularly good.  
The intelligent among them and the wise  
Are few, and glory scarce of few is rais'd.  
This is true glory and renown, when God  
Looking on the earth, with approbation marks  
The just man, and divulges him through heaven  
To all his angels, who with true applause  
Recount his praises."

*Paradise Regained*, iii., p. 154.

A FRIEND sent me the following notice:—

"A distinguished officer of the Bengal medical service has just quitted India, Dr. James Esdaile, who will long be remembered as the father of painless surgery amongst us. Amidst a storm of ridicule and derision, Dr. Esdaile some five years since commenced systematically to practise surgery on patients rendered insensible by mesmerism, and continued in this way to perform the most painful and difficult operations with perfect success. To satisfy the general scepticism which prevailed on the subject, a Committee of Enquiry was appointed, and ultimately a mesmeric hospital established, where painless surgery was practised with much more uniformity and success than it has ever been under the influences either of ether or chloroform, and with entire exemption from the dangers attendant on the administration of drugs. Dr. Esdaile leaves India in the prime of life, to resume, we trust, in his native country, the career of honour and of usefulness he has hitherto pursued in Bengal. Not having held a seat in council, or command in the army, and not being supposed likely to have

patronage at home at his disposal, so as to awake those feelings of gratitude which make their appearance on the prospect of favours about to be conferred, and having only been the benefactor of humanity in general, and the reliever of the sufferings chiefly of the poor, he has left our shores without any public dinner, or acknowledgment of his services, but with the benedictions, not loud but deep, of the hundreds whose lives he has saved, or whom he has saved from agony in the hour of trial,—which, though breathed in foreign accents by heathen lips, may perhaps comfort him for the want of the flattery of sycophants, whose homage is reserved for wealth and rank.”—*Bombay Medical Times*,—*Overland Summary of Intelligence*, from 7th to 24th June, 1851.

Soon afterwards Dr. Esdaile made his appearance in Conduit Street, and the sight of so truly distinguished a man filled me with delight. He returned to his native land, and, on my requesting him to draw up a sketch of the progress of mesmerism in India, sent me the following letter:—

“Garry Cottage, Perth, 15th Sept., 1851.

“My dear Dr. Elliotson,—I would gladly comply with your request to furnish you with an account of the progress and present state of mesmerism in India up to the date of my final departure, three months ago. But I hope this will prove to be superfluous, as I yesterday sent a work to London bringing down my proceedings from the date of my first book, in 1846, till my departure from India. If this is fortunate enough to meet with a publisher, you will find in it all you wish to know, and all I have to tell about mesmerism.

“My first intention was to confine myself to its practical application to surgery and medicine, and a description of the principal physical phenomena: but I have changed my mind, and in this work have related all I know regarding the higher mesmeric phenomena. My reason for so doing will appear very extraordinary to some persons, I dare say, especially to those who have attempted to ruin you, and *put you down* by nick-naming you an ‘*Atheist*!’ hoping at the same time to terrify others from supporting the cause of truth by their testimony. But I prefer being called an ‘*Atheist*’ (I suppose they will call you an *Anthropophagus* next) in your company to being *such a Christian* as your cowardly and malignant anonymous traducers.

“My brother, the Rev. David Esdaile, was not a little horrified and mystified on reading in the *Ecclesiastical Review*, that mesmerism not only led to Atheism, but was Atheism;

for my brother not only believes in the physical and psychical mesmeric phenomena, but is also readily mesmerised by his wife, as I witnessed the other day. So he is triply an Atheist, —a pretty *fix* for a clergyman to be in! He was somewhat comforted when I told him that the venerable and excellent Bishop of Calcutta and most of his clergy were in the same awkward predicament, and that the clergy of all denominations in India had been among my first and staunchest supporters. The last time I had the pleasure to meet the Bishop of Calcutta, he said, 'I read everything you write, Dr. Esdaile; I believe all you say, Sir;' and I hope he will not withdraw his confidence on reading my new book.

"The Archbishop of Dublin belongs to the goodly fellowship of Atheists also; and his wife, with the Rev. Dr. Scoresby, the Rev. Mr. Sandby, the Rev. Mr. Townshend, the Rev. Mr. Pyne, &c., are all *practical Atheists*, for they go about continually doing good by means of mesmerism. All the honest men and gentlemen of England will soon treat with contempt the raisers of this malignant howl. In the meantime, let us laugh at and defy them.

"Before leaving Calcutta, I had the satisfaction to see Dr. Webb, Professor of Demonstrative Anatomy in the Medical College, Calcutta, gazetted as my successor in charge of the Mesmeric Hospital; and, as he has manfully borne his testimony to the truth of mesmerism from the commencement, and is deeply convinced of its physiological and philosophical interest, as well as of its surgical and medical importance, I have no doubt that he will be a frequent correspondent of *The Zoist*, and a valuable contributor to the cause of cerebral philosophy.

"I am, yours very truly,

"JAMES ESDAILE."

I then wrote a second time begging him to enable me to state why he left India: and the following is his noble and characteristic reply, which I will venture to publish without asking his permission.

"Garry Cottage, Perth, 20th Sept., 1851.

"My dear Dr. Elliotson,—My reasons for leaving India were simply that I detested the climate, the country, and all its ways from the moment I set foot in it, and had therefore long determined to quit it at the first practicable moment; which I have accordingly done. Knowing that all the wealth of India could not bribe me to remain a moment after the expiration of my period of service, I was perfectly indifferent to being called an '*advertizing quack*,' &c., for addressing the

public through the newspapers—their only source of information: the medical journals having combined to suppress all evidence on the subject of mesmerism. I could well afford to laugh at the attempts *to injure me in my practice*; the truth being, that I did not care a straw about it. If I lived a very few years, I knew that my actions would give the lie to the friendly commentators on my conduct, who gave out that I was agitating for a place in Calcutta in order to drive a great trade there like themselves. You may imagine their astonishment and delight at seeing me give up, almost as soon as got, what to them is the *summum bonum* of good fortune,—a good place in Calcutta with the prospect of a great practice.

"You seem surprised that my departure from India has not been signalized by some kind of public *demonstration*. But, for years, mesmerism has been a mere matter of course in Calcutta, and familiarity has blunted the interest of the public in it. Besides, after having planted mesmerism as a curative agent in the Government Hospital of Calcutta, I considered my mission fulfilled, and did not think it worth while to obtrude my daily doings upon the public after having gained my object.

"The only reward I looked for was independent of public demonstration of any kind, and has been fully realized. I have increased my knowledge and powers of usefulness, and this was all I had in view from the commencement.

"I am, yours very truly;

"JAMES ESDAILE."

XVI. *What is mesmerism? An attempt to explain its phenomena on the admitted principles of physiological and psychological science.* By Alexander Wood, M.D. Sutherland and Knox, Edinburgh, 1851. pp. 31.

*The Mesmeric Mania of 1851, with a physiological explanation of the Phenomena produced.* A Lecture by John Hughes Bennett, M.D., F.R.S.E., Professor of the Theory of Physic and of Clinical Medicine in the University of Edinburgh. Sutherland and Knox, Edinburgh, 1851. pp. 21.

*Electro-Biological Phenomena considered physiologically and psychologically.* By James Braid, M.R.C.S.E., M.W.S., &c., &c. Sutherland and Knox, Edinburgh, 1851. pp. 33.

Speech of Dr. Simpson at a Meeting of the Edinburgh Medico-Chirurgical Society, March 19th, 1851. *Monthly Journal of Medical Science*, May, 1851. pp. 485.

Letter from Dr. Simpson in the *Lancet* of Sept. 20th, 1851.

"WHAT is mesmerism?" One would naturally suppose that the author of the paper to which this query is prefixed would have used every effort to have become acquainted with the ordinary phenomena manifested during the mesmeric sleep before proceeding to answer it. This, however, is not the method pursued by the Edinburgh anti-mesmeric school. We shall find that Dr. Wood is ignorant of the subject on which he writes. In this anomalous position he is not singular, for Dr. Bennett is his companion, and Dr. Simpson boldly states before his assembled brethren and does not meet with a rebuke, that "some fifteen or sixteen years ago he had assisted in writing a somewhat bitter article against the so-called phenomena of animal magnetism, *and it was not till after it was published that he saw any of the phenomena themselves*" "*O, tempora! O, mores!*" Behold a teacher of youth who must influence the career of those who listen to his prelections. We all know how ductile youth is, how prone to receive impressions either for good or evil, and yet here is their teacher stating without a blush and without the expression of the least regret, that he wrote without information, and denounced what he had never seen!

In this world of action and scientific progress can there be any sight more humiliating than that of an educated medical man remaining in precisely the same state of ignorance for sixteen years, regarding such a subject as mesmerism—a subject which has made such rapid strides, caused so much discussion, and developed so many curious problems for the investigation of the physiologist? Not to have bestowed any attention whatever on the subject, we can quite understand and to some extent forgive: but, to have adopted a certain line of thought,—to have started on one's career with a certain string of prejudices, with a set of stereotyped formulæ which have been hugged and cherished through this long series of years with a devotion worthy of a better cause and of the most rigid follower of the Baconian philosophy,—to have remained from 1835 to 1851 in a state of ignorance on one of the most curious and important professional investigations,—not to have made one step during this long period towards a practical inquiry, and yet at the end to presume to intrude upon the scientific world one's crude notions,—to have spent one's time in spinning theories for the purpose of attempting to disprove facts which have been collected by careful observers, and which may be multiplied *ad infinitum* by any individual endowed with a common share of intelligence,—to have wasted the best period of one's existence in endeavouring to retard the progress of the car of science, not by a manly

and philosophic display of recorded observations, but by a parade of metaphysical subtlety, and by a sort of mosaic carpentry dividing and subdividing a series of propositions, some of which are destitute of a solid foundation and more calculated to mystify than to enlighten those who are so unfortunate as to attempt to read them;—we say, to have done all this when the simple course was open for a real, *bond fide* truth-seeker, of appealing to nature, and recording the observations made, does appear to us one of those extraordinary psychological phenomena which the progress of mesmerism, more than the progress of any other science, has tended to develope.

We are thus particular in directing attention to the career of Dr. A. Wood, because it fell to our lot in 1834-5 to break a lance with him in a discussion on this very subject at the Royal Medical Society of Edinburgh. We recollect on that occasion quoting to Dr. Wood the aphorism of Dugald Stewart, "Unlimited scepticism is equally the child of imbecility as implicit credulity." As we found him *then*, so we find him *now*. Very little progress has been made. If he had been buried for this period, and thus debarred from associating with his fellow men, he could not have presented a more pitiable spectacle of profound ignorance of the subject he is so anxious to discuss. We do not mean to insinuate that he is wanting in a certain kind of acumen, or that there is a deficiency of that smartness which men too often mistake for profundity; but we do say that he is wanting in that great essential which is so truly characteristic of a philosopher—the power to dive to the bottom and to grasp the main and fundamental facts upon which the superstructure of science is built—the power to cast aside all extraneous matter in the shape of prejudices, preconceived notions and fancies, and, having convinced himself that the foundation he has sought for is worthy and secure, to proceed step by step to the verification, or the reverse, of all those statements which other observers have recorded. Having accomplished this most important preliminary, then comes the period for generalization, for philosophic disquisition. Any attempt to do this before taking a careful survey of facts and becoming convinced of the truth or falsehood of recorded observations, is, we are bound to say, sheer impertinence. We have no patience with the man who contemptuously brushes aside the labours of others because they interfere with his opinions; and we proceed with the perusal of such a paper as Dr. A. Wood's with a kind of disgust from the moment we perceive that he is drawing upon his fancy and not from the broad field of natural facts.

Dr. Wood seems to have been suddenly aroused from his state of torpor on this most interesting subject by the visits of some American gentlemen to Edinburgh. The curious phenomena produced by these gentlemen on persons apparently in the natural state, or, as we would propose to call it in the sub-mesmeric state, excited considerable discussion in literary and scientific circles. Dr. Wood is astonished at what he saw, and is forthwith prompted to write, and, like a sensible man, he of course does not attempt to do so till he has prepared himself with pen, ink, and paper. He knew these were essentials, he knew that his cerebral distillations could not assume a material shape without first preparing the matter by which and on which they were to be chronicled. He ignores, without practical examination, a certain number of facts, because he says, "it is more easy to suppose that some of these (sources of fallacy) had escaped detection, than that the marvellous phenomena recorded actually did occur in the manner which their annalists have supposed." He admits without examination a certain number of other facts, and then proceeds to theorize. He wishes to be considered a psychologist, but he neglects the only course by pursuing which the title can be gained,—he does not work, he does not prepare his materials. To our view it would be quite as rational for him to sit down and attempt to record his thoughts without pen, ink, and paper, by moving his finger in the air, as to attempt to theorize on such a subject as mesmerism without preliminary practical examination—without being thoroughly convinced what facts or statements are to be admitted as truths, and what to be rejected.

What will our readers consider to be the value of Dr. Wood's theoretical views when in the fifth paragraph of his pamphlet we find him stating that all the theories of mesmerism "rest on, and derive strength from, certain phenomena which are exhibited to wondering and credulous spectators by itinerant performers who feed on popular credulity." Is this the fact? Are our labours of no value? Is the collection of facts chronicled in this journal to be treated with this kind of disrespect? Are there no materials in our pages for the theoretical philosopher to arrange and classify? We are not itinerant performers—we have never given public lectures—we have never administered to popular credulity—we have simply recorded what we know to be true facts, and ere long Dr. Wood and others will be compelled to admit them. If all previous theories have been formed in the manner stated by Dr. Wood, we humbly ask, on what basis is his theory built? Where are his facts? where are his observations?

How many cases of mesmeric sleep has he seen? In how many persons has he produced the sleep? In short, what does he know to authorize him to propound a theory? We wait for an answer. All the leading practical mesmerists with whom we are acquainted have considered it to be their duty to accumulate facts; we do not know one who has propounded a theory. To theorize on the labours of others, and to denounce as vulgar charlatans those on whose labours the boasted theory is built, seems to be the part played by those who know nothing practically, but who think it is not safe, as Dr. Wood says, "in the present age for physicians to stand with folded arms and regard such proceedings (mesmeric *séances*) with the sneer of scornful contempt."

Dr. Wood not only betrays great ignorance when he speaks of the phenomena of mesmerism, but he is equally ignorant of the phenomena developed during disease. We are not aware of a single phenomenon developed during the mesmeric sleep which is not sometimes developed in the natural course of disease. This is true of clairvoyance as well as of all the other astounding facts recorded by observers. And yet Dr. Wood in his second page states that there are two classes of phenomena for which belief is demanded.

*First.*—Those which may be denominated analogous, and which have their analogues in many diseased states.

*Second.*—Those which may be termed heterologous, such as the alleged manifestations of clairvoyance, the phenomena presented by which not only have no analogues in the body, healthy or diseased, but seem totally opposed to all the recognized laws by which the physical or psychical phenomena of the living body are regulated! Now, the ignorance displayed is manifest upon the very surface. He has not even read up the literature of the subject. To talk about a series of well-observed facts being opposed to "all the recognized laws by which the physical or psychical phenomena of the living body are regulated," and therefore to be scouted, presupposes that "all the recognized laws" embrace ALL the laws by means of which our organisms are governed,—a conclusion which none but Dr. Wood could arrive at, for it betokens a degree of self-confidence which only those can enjoy who believe their scientific knowledge to be perfect, the science of physiology to have reached its utmost limits, and who view all attempts at innovations as the labours of "itinerant performers who feed on popular credulity."

Of course Dr. Wood quotes our old friend Dr. Forbes. "Birds of a feather flock together." We say to Dr. Wood, as we have said to Dr. Forbes over and over again, since you



consider that you display such great acumen in detecting fallacies in the recorded observations of others, why do you not work for yourself? Why do you not perform your own experiments? Why do you theorize when you ought to observe? Why will you continue to dream, when life is so short, facts so numerous, and workers so few?

"Wisdom is oftentimes nearer when we stoop  
Than when we soar."

It is quite impossible for us to give even an abstract of Dr. Wood's paper. It is a perfect puzzle. His propositions are so numerous, and he divides and subdivides them to such an extent, that one detects at a glance the non-practical man. After a careful perusal we are bound to say that his explanations explain nothing, and, when he flatters himself that he is most lucid, to our view he is most obscure. We really cannot follow Dr. W. paragraph after paragraph, and point out the small amount of mesmeric knowledge he possesses, but we will take a few of his divisions and make a remark or two upon them as we proceed.

Let us take, "*Perversion of the external senses.*" Dr. W. says—

"When the *strong assertions* of the operator cause the patient to believe that the same water is at one time sweet, at another bitter, it is evident that the only change is in the assertion, and therefore that it must be the cause of the phenomenon. In attempting to explain this, we must bear in mind that the qualities of bodies are changes in the state of the mind, which they effect. All sensation, therefore, *resolves itself into a mental effect produced by a material cause*, and by finding that the effect usually succeeds the operation of the cause, we come to associate them together. The feeling in the mind, then, is all of which we are conscious; and if it does not follow the application of the external body, *there is no sensation.*"

Now, let us see how soon all this is knocked down by one positive experiment. A person is placed in the mesmeric sleep, and while in this state manifests what is called community of taste, that is to say, tastes whatever the mesmeriser has in his mouth. We must state for the information of Dr. Wood that these phenomena are not presented by every person; for the same reason, we presume, that all persons do not die of apoplexy or consumption. There are organic peculiarities which we cannot be expected to explain. We only recognize the fact.

*Experiment.* The mesmeriser eats an orange. The patient immediately manifests delight and apparently enjoys the taste of the orange, and the mouth performs all the movements as if the orange were really there. Let it be

borne in mind that there is no conversation—no suggestion. Now, let the patient be presented with an orange and requested to eat it. The mesmeriser and the patient are now both eating the same article. While this is going on, let the mesmeriser place some cayenne pepper upon his tongue: the moment he feels the burning sensation the patient will spit out the orange, and declare most likely that it is bad, or that something has been mixed with it. Here, then, is not only community of taste, but the effect, produced on the nerves of taste in the mesmeriser, is conveyed by some means (Dr. Wood would say by the fancy of the patient) to the sensorium of the patient, *and overcomes the taste of the real article which is at the moment absolutely applied.* Will Dr. W. account for this? Probably he will deny the truth of the experiment. This is just the case where he creeps out of his difficulty by laying down the law, "that it is more easy to suppose a fallacy than to admit that the marvellous phenomena actually did occur." Of course this is an *explanation*. Be it so. We can only say to him, try the experiment. We assert it to be a true one, and one devoid of all fallacy. We refer him to his countryman, Dr. Forbes, of Aberdeen, who saw these and analogous experiments, and tested them in his own way, some years ago. We ask how the argument of the theorizer applies,—*"all sensation, therefore, resolves itself into a mental effect, produced by a material cause."* "If the feeling in the mind does not follow the application of the external body, there is no sensation!" Why, here is the feeling in the mind, without the application of the external body; the said feeling being produced in one organism *by the application of the external body to another organism*, some mysterious relationship existing between the two, and this relationship being induced by a few passes of the hand, which produce mesmeric sleep. We are not, be it observed, speaking of an experiment in which there is suggestion or command by means of spoken words, or in any other way conveyed: we are speaking of an experiment of a much higher character, for the purpose of indicating how very inadequate the apparent explanations are to account for one of the common phenomena of the mesmeric sleep.

*"Perversion of common sensibility."* Dr. W. here refers to surgical operations without pain. In 1835 we recollect Dr. Wood denied the truth of Cloquet's operation. He now admits the truth of the surgical operations recorded in our journal. He says, *"Well authenticated instances are also recorded of severe operations having been performed without pain."*

Now for the explanation. He says,—

"In order that pain shall be experienced, two pre-requisites are necessary:—

"1st. That an impression should be made on the sensorium commune, or that part of the brain in which the sensory nerves are implanted; and

"2nd. That that change should be recognized by the brain-proper, or, in the words of the report made to the French Academy of Sciences, on the Mémoire of M. Flourens, the 'cerebral lobes are the sole receptacle where the sensations can be consummated and made perceptible to the animal.'

"If then, we suppose that by some temporary cause the action of one or other of these is suspended, or the communication between them interrupted, it may help to account for the insensibility to pain which is displayed by many persons in the magnetic sleep."

We humbly submit that this is no explanation at all, because many of the patients are acutely sensible to pain, or, uneasy sensations, if the same are produced on their mesmeriser. For instance, in a room full of people, the patient being asleep at one end and the mesmeriser talking to a friend at the other, the mesmeriser was suddenly and without previous intimation pricked with a penknife on the hand by a sceptic. The result was instantly manifested by the patient crying, and rubbing the spot on the hand analogous to that which had been wounded in the mesmeriser. At the instant of the performance of this experiment, the mesmeriser was requested by another sceptic to retire into the next room with him, and when there, he suggested tickling the interior of the ear with a feather, which was instantly done. After a few seconds both parties returned into the room where the patient was seated; the latter was seen rubbing the ear, and placing it down towards the shoulder as persons do who are teased with anything irritating them in that part. Strange to say, in this instance, the sensation was not felt by the patient in the same ear as had been experimented on in the mesmeriser. Now, we want to know how the impression is made on the sensorium commune of the patient—how it reaches "the cerebral lobes, the sole receptacle where the sensations can be consummated and made perceptible to the animal!" (?). We should like to be informed how the function of the cerebral lobes can at one and the same moment be suspended and increased in intensity? How the same process suspends a function and increases its activity? How a certain portion of cerebral matter becomes insensible to an impression applied *directly*, and sensible to an impression made on *another organism*?

The anatomical and physiological description of the brain into which Dr. Wood enters is quite unintelligible to the general reader, and even if thoroughly comprehended affords no explanation of the phenomena we have just recorded. To recognize a certain physiological phenomenon, and, by means of minute anatomical and physiological knowledge, to say that the phenomenon is the result of functional disturbance in a certain portion of cerebral matter, and *therefore* that is an explanation of the phenomenon, leaves us just where we were. We know that the optic nerve conveys the impressions produced by light to a certain portion of brain which takes cognizance of the same; and that the auditory nerve conveys the effect of the vibrations of the air. We know that the corpora striata and adjacent parts are the centre of volition—that there exists a centre of sensation, and that there must be ample communication with the hemispheres, &c. Let us take Dr. Wood's eight general conclusions in regard to the anatomical relation of this inquiry, and without quibble or doubt give our assent thereto,—what then? Are we one bit nearer any rational explanation of the production of mesmeric sleep? Does this answer the question, "What is mesmerism?" Is this any explanation of that wonderful relationship between the nervous systems of the mesmeriser and the mesmerised? Does this explain to us how, or in what manner, a patient who is in the deep mesmeric sleep, so deep that a leg may be amputated without his knowledge, can in *one second* of time be aroused from this sleep, not by being touched, not by being commanded by an outward or visible sign, but by the mental wish of the mesmeriser? Can any anatomical description of cerebral matter be considered an explanation of this? Let us not forget the title of Dr. W.'s pamphlet, "What is mesmerism?" Dr. W. has not shewn us this; he does not know anything about the most simple phenomena which are produced in the mesmeric sleep. Need we wonder, therefore, that we are still to look for the explanation? When Dr. W. condescends to become a pupil, he will at the same time become convinced that there is some marvellous relationship established between organisms when the mesmeric sleep is induced, and that the explanation is not to be afforded by the anatomist, nor by the physiologist with his present amount of knowledge.

Dr. Bennett, the author of the second pamphlet which we have placed at the head of this article is a Professor in the University of Edinburgh. He is a very bold man, and like Dr. Wood is afflicted with the same kind of monomania, viz., a belief that he thoroughly understands and can, therefore,

explain, a subject which he has never studied. Dr. B. also favours us with five pages of anatomical description, such as one can obtain from any rudimentary work on the science of anatomy. This is followed by eight pages of matter collected from metaphysical and physiological works—matter with which any first year's student is acquainted, and which has just as much to do with the promised explanation of mesmeric phenomena as a page of Napier's Logarithms, or a chapter from a dissertation on Hindoo Mythology. A mere collection of curious facts furnishes no explanation of the facts. A child can perceive that a solution of tartaric acid thrown into a solution of carbonate of soda produces a bubbling, but does the recognition of the fact furnish the explanation? Suppose the chemist steps in and recounts all the analogous phenomena where bubbling takes place when two solutions are mixed, would this be considered satisfactory? Certainly not. The chemist studies his subject, he experiments *practically*, he leads you to the knowledge you require step by step, teaches you the laws of affinity, proves to you incontestibly *why* such and such phenomena take place, and gives you the law which governs the whole; in fact, *he* is a philosopher, and never tells you in cases of doubt, and when new compounds are presented to him, and astounding facts recorded, that "it is more easy to suppose that some of these (sources of fallacy) had escaped detection, than that the marvellous phenomena recorded actually did occur in the manner which their annalists have supposed," but straightway proceeds to his laboratory, and wrings from nature the secret which a more fortunate compeer had discovered before him.

Dr. B. informs us that he has tried "numerous experiments." We are not furnished with an account of them, and therefore cannot be aware of their character; but we cannot conceive a professor of physiology to be so blinded by prejudice as not to recognize at a glance the importance of the phenomena developed in a good case of mesmeric sleep. We undertake at any moment to show him experiments which will not only astonish but puzzle him, and make him wish that his boasted explanation had never seen the light. It is very curious to look back and see the progress which these men make. Till the present moment all mesmeric phenomena were "humbug," and the patients and experimenters were either charlatans or imbecile. Now, some of the phenomena, and those too of the least importance in a physiological sense, are considered valuable, and we are told that, "once admitted into physiology, must have an important influence on the theory and practice of medicine." The humbug of yesterday

is suddenly become the valuable material of to-day; and, like children with a new toy, each one as he becomes acquainted with even the most trivial facts—facts, of the truth of which we have been thoroughly convinced for years, and for the recognition of which we have begged over and over again—thinks he is bound to offer his explanation, and, from the rapidity with which it is issued, evidently imagines that his lucubrations are of the most vital importance. In all cases, however, we are expressly warned, that nothing which they have seen or heard leads to the conclusion that such a principle as animal magnetism exists, that it is unnecessary “to enter into any lengthened argument to refute the numerous hypotheses which ascribe these effects to external influences, &c.” This is unnecessary labour, because the term animal magnetism has not been used by English mesmerists for years. It was discontinued, *because* the term involved a theory, and it was considered improper to use a term which implied a belief in a theory unsupported by the facts. To write, therefore, in the manners Drs. Wood, Bennett, and Simpson are doing is simply ridiculous, and betokens not only gross ignorance, but, we regret to say it, we fear dishonesty of purpose. We mean to say, that, after opposing for years what they now find to have been true, they are compelled to avow their belief, but think it necessary to do so by disavowing the theories of others and substituting one of their own, proclaiming their recognition of a few facts, and wishing to make it appear that they would have done so long ago *if* certain parties had not, like themselves, prematurely theorized, and used a vocabulary not warranted by the facts.

But to Dr. Bennett's explanation. We recommend our readers to take a strong cup of coffee before attempting to read the following extract. We have read it, and read it again and again. We have tried the coffee; we have rubbed our forehead most vigorously, and worked ourselves into a state of intellectual activity till we spoiled our night's rest, and in the morning we found ourselves just where we were on the previous evening before reading Dr. B.'s explanation. We looked at the title page, and the great letters met us, “*Mesmeric Mania of 1851, with a Physiological Explanation of the phenomena produced.*” We took up Mr. Braid's pamphlet, which we must leave the consideration of till our next number, read it, laughed at its dogmatism, turned to Dr. Bennett's pamphlet again, sighed over it, took another cup of coffee: but it was useless. We gave up the explanation in despair, and, for fear our readers may consider us unusually obtuse, we now furnish them with it, that they may try their

ingenuity. Such condition (mesmeric) may probably be accounted for physiologically in the following manner,—

“We have previously seen that the cerebral lobes contain white fibres, which run in three directions. 1st, Those which pass from below upwards, and connect the hemispherical ganglion with the spinal cord. 2nd, Those which pass transversely, forming the commissures, and which unite the two hemispheres. And 3rd, Those which run from before backwards, uniting the anterior with the posterior lobes on each side. It has also been stated, p. 7, that these fibres are probably subservient to that combination of the mental faculties which characterizes thought. Now all metaphysicians and physiologists are agreed that the mind is composed of various faculties, and that different portions of the nervous mass are necessary for their manifestation. True, it is by no means determined what, or how many faculties mind should be divided into, still less is it known which parts of the brain are necessary for the manifestation of each. But let the first proposition be granted, then there is no difficulty in supposing that one or more of these may be paralyzed or suspended, whilst others are entire, any more than there is in knowing that sensation may be lost, whilst motion remains intact, although the nerve fibres of both run side by side. I presume, then, that certain mental faculties are temporarily paralyzed or suspended, whilst others are active; that in consequence the psychical stimuli of the former, make no impressions on the cerebral conducting fibres, whilst those of the latter are increased in intensity; that as a result the proper balance of the mind is disturbed, and the individual for the time being acts and talks as if the predominant idea was a reality. The condition is analogous so far with ordinary somnambulism, certain forms of hypochondriasis and monomania, but admits of infinite changes according to the nature of the idea suggested.

“According to this theory, therefore, we suppose that a psychical stimulus is generated, which, uncontrolled by the other mental operations acting under ordinary circumstances, induces impressions on the peripheral extremities of the cerebral fibres, the influence of which only is conveyed outwards to the muscles moved. In the same manner the remembrance of sensations can always be called up by the mind; but under ordinary circumstances we know they are *only* remembrances, from the exercise of judgment, comparison, and other mental faculties; but these being exhausted, in the condition under consideration, while the suggested idea is predominant, leave the individual a believer in its reality.

“In this manner we attribute to the faculties of the mind a certain power of correcting the fallacies which each is liable to fall into, in the same way that the illusions of one sense are capable of being detected by the others. We further believe, that the apparatus necessary for the former operations, consists of the nerve fibres which unite different parts of the hemispherical ganglion, whilst that necessary for the latter, are the nerve fibres connecting together the organs of sense and the ganglia at the base of the encephalon. A

healthy and sound mind is characterized by the proper balance of all the mental faculties, in the same manner that a healthy body is dependent on the proper action of all the nerves. There are mental illusions and sensorial illusions, the one caused by predominant ideas and corrected by proper reasoning; the other caused by perversion of one sense, and corrected by the right application of the others. Both these conditions are intimately united, and operate on each other, inasmuch as voluntary and emotional movements and sensation are mental operations.

"This theory, if further elaborated, appears to me consistent with the facts described at the commencement of this lecture, and capable of explaining them on physiological principles."

"What further 'elaboration' may do for the theory we know not: we will wait patiently for the labour of the elaborator. Nothing but the paternal embrace will ever squeeze from it an explanation of the cause of mesmeric sleep, or of the extraordinary physiological phenomena manifested during its continuance. We shall continue on the tip-toe of expectation and shall turn every month to the pages of the *Edinburgh Monthly Journal*, of which Dr. Bennett is one of the editors, anxious for the promised enlightenment. We are glad to find that Dr. B. is convinced of the importance of the few facts he has seen. We recommend him to fulfil his duty, and to investigate for himself in his own library, and we promise him, that, in proportion as he does this, he will be less anxious to publish; but will become more and more convinced that some extraordinary problems *await solution*, and, to use his own words, "there can be little doubt that in no long time its influence (mesmerism) when further studied, will be acknowledged."

We were amused with the last paragraph. Here it is,—

"In conclusion, I would observe that no physiological principle can be established by interesting the merely uninformed, by exciting sleep or day dreams in young or sensitive persons, by astonishing the generally educated, or even scientific classes, or enlisting in its favour the agreeable pens of the writers of fiction. It is not reasonable to suppose that a mathematical question can be decided by a botanist, or that mechanics can be advanced by a naturalist. Nor is it easy to imagine that the laws of vitality, and the difficult problems connected with the influence of the mind over the body, are to be determined by *natural philosophers, by chemists, or the cultivators of light literature*. Every science has its own laws; and those persons who are unacquainted with physiology, and the functions of the nervous system, are surely not those who can be expected to come to a correct conclusion on the subject which has engaged our attention. If, then, important facts can be demonstrated, let them be judged of by those whose habits of thought and previous studies qualify them for the task. It is easy indeed to say that medical men



are prejudiced, and oppose themselves to novelties ; but I must leave you to determine how far such a charge is reasonable, and especially how, from the manner in which I have treated this important question, it is applicable to myself."

Cease to investigate and to publish, Sir D. Brewster, Dr. Gregory, and the Messrs. Chambers. Ye men of Athens, cease to lift your voices in the cause of truth.

Dr. Bennett speaks. Like the Duke of Athol he will permit no interlopers on his domain. He has been silent for years. You have forced him to speak out at last, and you reap your reward. He sneers at you, and tells you to keep to your own departments, for a professor of physiology is the only individual at all capable of judging of important facts. He says:—

"I am the rule  
For thought and action, thou should'st follow me  
And not precede; but like pet humble lambs,  
Behind thy shepherd walk with earthward glance;  
The track I lead doth surely lead to —."

We have the report of a speech made by Dr. J. Y. Simpson, at a meeting of the Edinburgh Medico-Chirurgical Society, and a letter which he has published in the *Lancet* of last week. Poor Dr. Simpson! After playing with mesmerism for years, and on every occasion neglecting to speak out in the manner *facts* prompted him, and his position demanded of him, he is at last thoroughly frightened by Mr. Wakley. It appears he has been "shivering on the brink" of an avowal, and that his belief and his practice have been of that mamby-pamby character which we would rather not designate by the title which the moment suggests to us. Mr. Wakley vows vengeance because Dr. Simpson supports mesmerism. He should laugh him to scorn as we have always done, *and as we do now*. Let him rant and rave, *and blaze*—it is his vocation—it sells his journal. On mesmerism he and his *paid writers* conduct themselves like lunatics, and yet, strange to say, they are convinced that mesmerism is true. We know this. Some years ago, and since Dr. Simpson became convinced of the truth of mesmerism, he published a pamphlet on anæsthesia. He enumerated all the methods for producing insensibility, from Adam's "deep sleep" to the exhibition of his own chloroform, but he did not mention mesmerism, although important surgical operations had been performed, and the pains of child-birth avoided.\* He was afraid then to publicly avow his belief.

\* See Mr. Chandler's three cases and Mr. Saunders's case at pp. 303-4.

It was a manifestation of the same want of conscientiousness which prompted him some years ago to write a little article against mesmerism, and afterwards confess that it was not "*till after it was published that he saw any of the phenomena themselves.*"

The following extract from his letter furnishes the pith of his speech, and will show the extent of his belief, as well as the careless and superficial manner in which he must have performed his experiments, and the little care he has taken to adopt experiments which would prove or disprove either the doctrine of "suggestion" or "self-mental acts" as explanations of all mesmeric phenomena.

"I do not believe, and never did believe, in animal magnetism. During the last ten or fifteen years I have repeatedly seen experiments made upon the subject, and have repeatedly made them myself. In the course of them I have witnessed very interesting physiological and psychological results, such as the production of deep sleep, fixtured and rigidity of muscles, lesions and perversions of sense, &c.: but I have no belief whatever that these effects are the effects of any power, force, agency, or entity, such as is understood by the term animal magnetism, passing from the so-called 'mesmeriser' to the so-called 'mesmerised.' On the contrary, these experiments have firmly convinced me, as they have convinced others who have seen them, that these and other phenomena of the like kind are merely effects produced by the mind of the 'mesmerised' upon his or her own economy; that they are only *self mental acts*, if I may so speak, and that they are as independent of any 'mesmeric' influence as the phenomena of common sleep, or common dreaming, or common hysteria, are."

We do not deny the doctrine of suggestion, nor deny the facts of electro-biology. We have experimented too long and too anxiously to do this. We know that suggestion is most powerful in the mesmeric sleep as well as in the sub-mesmeric state. We regret the introduction of a new name, because, like the term animal magnetism, it involves the belief in a theory. The facts of electro-biology *are mesmeric facts*. Analogous facts can always be produced in the mesmeric sleep, but till the recent phenomena were exhibited to us we were not aware that they could be produced in the sub-mesmeric state; that is to say—before the patient had really passed into the mesmeric sleep. This is new and most important. As regards Dr. Simpson's assertions we refer him to our remarks on Dr. Wood's theory. The superficial nature of his knowledge of mesmerism, and the fright he is suffering from, apparently lest Mr. Wakley may reduce the number of his fees—for if this fear were not lurking why take any notice of the attack?—is plainly

proved by his assertion that "electro-biological experiments are, therefore, *directly and entirely* opposed to the so-called doctrines of mesmerism."

We presume, therefore, that Mr. Wakley will permit Dr. S. to continue his electro-biological experiments without molestation. Nevertheless, the new phenomena, or, mesmerism according to Simpson and Wakley, promise to be productive of important scientific results.

"What's in a name? that which we call a rose,  
By any other name would smell as sweet."

*Romeo and Juliet.*

W. C. ENGLEDDUE.

#### BOOKS RECEIVED.

Lectures on Mesmerism, delivered at the Rotunda, Dublin. By J. W. Jackson. Dublin: 12mo., price 1s.

Whoever wishes to comprehend what is the whole range of the subject of mesmerism, should read this little book. We will transcribe a few passages.

p. 27. "We have heard much of *contagion*, and the word is one of terror; but it would seem that nature has been more just than we deemed, for the principle of health is as transferable as that of sickness, and a vigorous operator is a fountain of sanative influence, whence the decrepid and ailing may derive a fresh supply of vital force. Perhaps, we do not exaggerate when we say that the mesmeric aura is the true nectar of classic antiquity, which the *youthful* Hebe presented to the father of the gods; the mythic ambrosia, on which divine natures were fed of old; the elixir vite, whose traditionary powers led on the dim faith of mediæval alchemists to the pursuit of earthly immortality.

"A universal medicine composed by art seems an absurdity; but the transference of the *vis medicatrix nature* from one system to another, granting it to be possible, would, of necessity, accomplish the results so foolishly anticipated from merely chemical compounds. If, in mesmeric experiments, we have to do with the vital force itself, then have we mastered the grand desideratum of ages, and stand on the vestibule of that temple whose adyta will yet unveil to us the majestic realities of primeval knowledge. Mesmerism, as a medical appliance, transcends the limits of authentic history, and looms out from amidst the shadows of remote antiquity, as the mighty heritage of sacerdotal castes, and the priceless attainment of long-sought and successful initiation into the secrets of a wisdom that was already old, when Greece was in the first dawn of her advancing knowledge, and the 'seven hills' were a hunting-ground for Italy's untutored aborigines."

p. 28. "Mesmerism, as you are doubtless aware, led the way to painless operations. The insensibility which it produces is preferable to that which results from ether and chloroform, if only from its being more safe. It has never yet proved fatal. How sad is the contrast presented by the records of chemical anesthetics! It is mortifying that Esdaile, a name already assured of immortality, should have needed to remove to the extremity of our empire for the purpose of effecting that glorious series of experiments which have rendered Calcutta permanently illustrious in the annals of medical science; and even at home, the provinces have preceded the capital in mesmeric operations, as if the latter were the seat of too much knowledge or too much prejudice to prove a convenient site for heterodox experiments in the art of healing."

p. 31. "The sweet slumbers of childhood can be commanded at pleasure, and the wail of its young nature, under the sufferings to which it is so frequently

exposed, may be exchanged for the profound placidity of a dreamless sleep, without the administration of one nauseous or noxious ingredient. Whenever it is thought that a simple recipe might be safely administered without the formality of medical advice, there, at least, mesmerism may be tried, even by the simplest individual, with safety and advantage. Let us not, then, neglect the due culture of a dawning power which promises to endow the parent, the friend, the clergyman, and the philanthropist with an exhaustless treasury, whose priceless gift of health is one which the wealth of princes has but too often failed to purchase."

p. 57. "Obeying the practical genius of their age, modern metaphysicians have contemptuously dismissed, with a few cursory remarks, those strange revelations of humanity's interior nature, that now and then loom out upon us, in fitful gleams from the records of mystic spiritualism. The results of these strange experiments, although extending geographically from the Ganges to the Rhine, and chronologically from the remotest traditional records, whose oft-reverberated echoes are caught in the earliest pages of the Vedas, and whisper their mystic mutterings in such stray fragments of Hellenic lore as have survived to us from Pythagorean tuition and Eleusian initiation; these results, we say, although developed again and again in Fakir, Dervish, and European saint, although narrated now of a Socrates, and then of a Swedenborg, have been allowed to quietly slumber in the dusty tomes where their records are preserved for a profounder age, the more superficial mental phenomena of every day-life being apparently considered as alone worthy the attention of the wise, and illustration from the ingenious 'men of the west.'"

p. 59. "We are greater than we know, sons of the Infinite; we inherit a germ, whose roots may yet be nourished in the soil of Time and Space, but whose blossoms already prepare to extend their fragrance through the shadeless vistas of an ever-present Here, and an everlasting Now."

Perhaps we have given too many specimens: yet we must add another addressed to the medical profession.

p. 32. "As a body they hold a distinguished and enviable position in society, and one, too, of which their solid attainments and the high spirit of gentlemanly honour by which they have been long characterized, render them eminently deserving. From the palace to the cottage they are the trusted advisers in man's last extremity; necessarily confided in on subjects and under circumstances that admit them to the penetralia of the domestic hearth, they have nobly risen to the demands made on their high-souled integrity, and proved themselves worthy of a confidence never before placed in any but a sacerdotal body. Why, then, should they risk these advantages, the ripened results of ages of arduous toil and manifold discharge of duty, by committing themselves to an insane warfare with palpable facts? For themselves, as a respectable profession, it is unwise, it is inexpedient, it is suicidal. Neither is the permanent diminution of their influence which must result from such a course desirable for society. In the present delirium and dilapidation of so many things venerable, we cannot afford to lose the harmonizing influence of a body of gentlemen who, in city and village, among rich and poor, are the welcome visitors and the confidential counsellors of all classes: they are a priesthood. Mesmerism, as a great doctrine, can, if they reject it, develop another. Already some of the choicest of this new wine has been poured into vessels never used in the ancient sanctuary. A little longer and the rejection or assumption of this great power will no longer be optional, perhaps it has ceased to be so already."

*Elementary Anatomy and Physiology for Schools and private Instruction: with Lessons on Diet, Intoxicating Drink, Tobacco and Disease.* By William Lovett. Illustrated with ten coloured Plates. London: Darton and Co. 1851.

The *Literary Gazette* for March 22, praises and recommends, as we beg leave to do, this book, to the youthful reader, who ought to learn something of his own form, and states that it is "free from every view and fact unsuited to tender years," with the following ignorant reservation:—

"Mr. Lovett may not be aware that the middle lobe of the brain is that which is common to man with beasts; that the front lobe is common to him with many of the lower animals; and that the back lobe is peculiar to man: so

peculiar, indeed, that it contains parts, such, *e.g.*, as the 'hinder horn of the lateral ventricle,' and the 'hippocampus minor,' of which there is no vestige, even in the apes that make the nearest approach in structure to man. Mr. Lovett can, perhaps, conceive that these, and a score of like 'damning facts' against phrenology, may have operated in preventing such anatomists and physiologists as Jones and Richard Quain, Dr. Paris, J. F. South, W. B. Carpenter, and M. Magendie, from accepting a doctrine which makes the *propensities* common to man with *animals* the result of the action of a part of the brain which is peculiar to man, and the *moral sentiments* to be the functions of a part of the brain which the wolf and the hyæna possess in common with man. And Mr. Lovett must certainly know that, in endeavouring to instil into the minds of youth such a dictum as that the reverential and other motives to prayer are a function of the middle lobe of the brain, or any part of it, he is inculcating a hypothesis which is held by the minority of the authorities he cites as those on which his compilation is founded, and by a very small minority of the actual cultivators of anatomy and physiology. However much such a doctrine may be congenial to his own habits and modes of thought, he was bound, therefore, not to inculcate it in a book for youth, as a physiological truth established, like that of the functions of the two roots of the nerves, and like the circulation of the blood. This blot affects the utility, and will probably still more damage the success of his work."

Of what importance to a truth is it whether certain individuals believe it or not? especially individuals who know nothing about it. What does Dr. Paris know of phrenology, or what has he advanced against it? We know that he never ceased a single day for years to speak in the most uneasy manner against the use of the stethoscope, but at last holds his tongue because it is now carried in every medical man's pocket. What are Dr. Paris's distinctions or attainments to make him an authority? Magendie sneered in perfect ignorance of phrenology, misrepresenting it, and yet unconsciously admitted some of its fundamental facts in his Physiology. Dr. Carpenter decided against it when he was a lad at college: but has latterly we believe given way. His ignorance of the subject and his unworthy conduct in regard to it have been often demonstrated. Mr. South was actually a member of the London Phrenological Society when it existed. Dr. Jones Quain and Mr. Richard Quain we have heard express their conviction of its truth to a greater or less extent. As to the posterior lobes, the division into lobes is apparently for mechanical purposes, and has no relation to functions: and if a certain portion of the back of the brain has certain functions, it is of no importance whether this portion be divided into lobes. The bird's wing is as much its anterior extremity for motion as the fore-leg to the quadruped. There is even in man, in the words of Dr. Jones Quain, "no precise line of demarcation between the middle lobe and the posterior." (*Elements of Anatomy*, p. 639.) The propensities common to men and animals the result of parts of the brain peculiar to men! Why Amativeness resides in the cerebellum: Destructiveness, Acquisitiveness, Cunning, in the middle lobes. The moral sentiments reside in parts common to men and animals! What in hyænas and wolves is the *degree* of development of the spots in which these faculties reside? Why should not the disposition to pray reside in the brain, like any other mental disposition? Truly, poor scribbler, it must: where else? We advise you to cultivate every part of your anterior lobes for the sake of becoming intelligent and well informed, for the sake of justice and humility, as well as of reverence and prayer. If this part is badly developed or softened, and good for nothing, there can be no intelligence, no moral sentiment. If you meet with an instance of the reverse, pray inform us and we will accompany you to see it.

*The Prevention and Cure of many Chronic Diseases by Movements.* An exposition of the principles and practice by those movements for the correction of the tendencies to disease in infancy, childhood, and youth, and for the cure of many morbid affections of adults. By M. Roth, M.D. 8vo.

In our last number but one, XXXIII., we noticed Dr. Georgii's book on Kinesipathy, and recommended the subject as highly worthy of attention. The present work will amply repay those who read it. They will find all movements scientifically considered and very numerous and excellent illustrations in wood.

The Unit. A monthly paper, devoted to spiritual and natural education by the dissemination of a knowledge of the law of universal unity. New York. July, August, September, and the conclusion.

This contains much that is admirable and deserving of close attention, but much that is most absurd, visionary, and beyond natural research.

#### NOTICES TO CORRESPONDENTS.

*The Royal Medical and Chirurgical Society.*—Mr. Ward's letter to the President, published in our last but one, p. 106, and referred to in our last, p. 224, has been thus acknowledged.

"Sir,—Your letter with the accompanying declaration has been laid before the Council of the Royal Medical and Chirurgical Society."

Thus the fellows at large are not informed that Dr. Marshall Hall's accusation was utterly untrue: and the profession, who learnt the accusation from the reports printed in all the medical journals of the proceedings of the meeting at which it was made, must remain uninformed of the poor man's positive denial of the truth of the accusation, as Mr. Ward's letter is not communicated to a meeting of the Society. Such is the tone of moral feeling among men who would wish to be thought just and honourable.

*S. R. E. A.* is much thanked for her verses: and we regret that having much exceeded our limits we have no room for them.

*Dr. Simpson* years ago experimented upon mesmerism, and demonstrated it to parties. But when Mr. Wakley denounced it, he shewed it no more, nor spoke about it; and told a Scotch M.P., who told us again, that he was convinced of its truth, but dared say so no longer, lest he should injure his practice. A noble example for the youth under his care!

*Felix Parley's Bristol Journal*, Sept. 20, 1851.—"Sept. 13, at the Back-hall, Baldwin Street (whilst under the influence of mesmerism), the wife of Mr. S. D. Saunders, of a daughter."

The articles kindly furnished by Mr. Alexander, Mr. Barth, Mr. Clements, Dr. Elliotson, Dr. Powke, Dr. Storer, together with some others formerly received, will appear in our next; as will the remarkable and important discoveries of Dr. Burq, of Paris, in regard to the power of the application of plates of copper to the surface of the body, and in regard to the indications which their effects afford of the possibility of producing mesmeric effects in any particular individual. Dr. Burq was led to these discoveries through mesmerism only.

#### Errata.

p. 304, l. 27, 28, for "womb; and," read *frame; indeed*.  
No. XXXIV., p. 176, l. 26, for "to deepen sleep to remove pain," read to *deepen sleep or remove pain*.

p. 184, l. 22, for "immediate," read *universal*.

p. 191, l. 53, for "head," read *hand*.

p. 193, l. 1, for "deepens," read *deepen*.

\*.\* It is particularly requested that all communications be sent for the Editors to the care of Mr. Baillière, 219, Regent Street, at least a month before the day of publication.

